



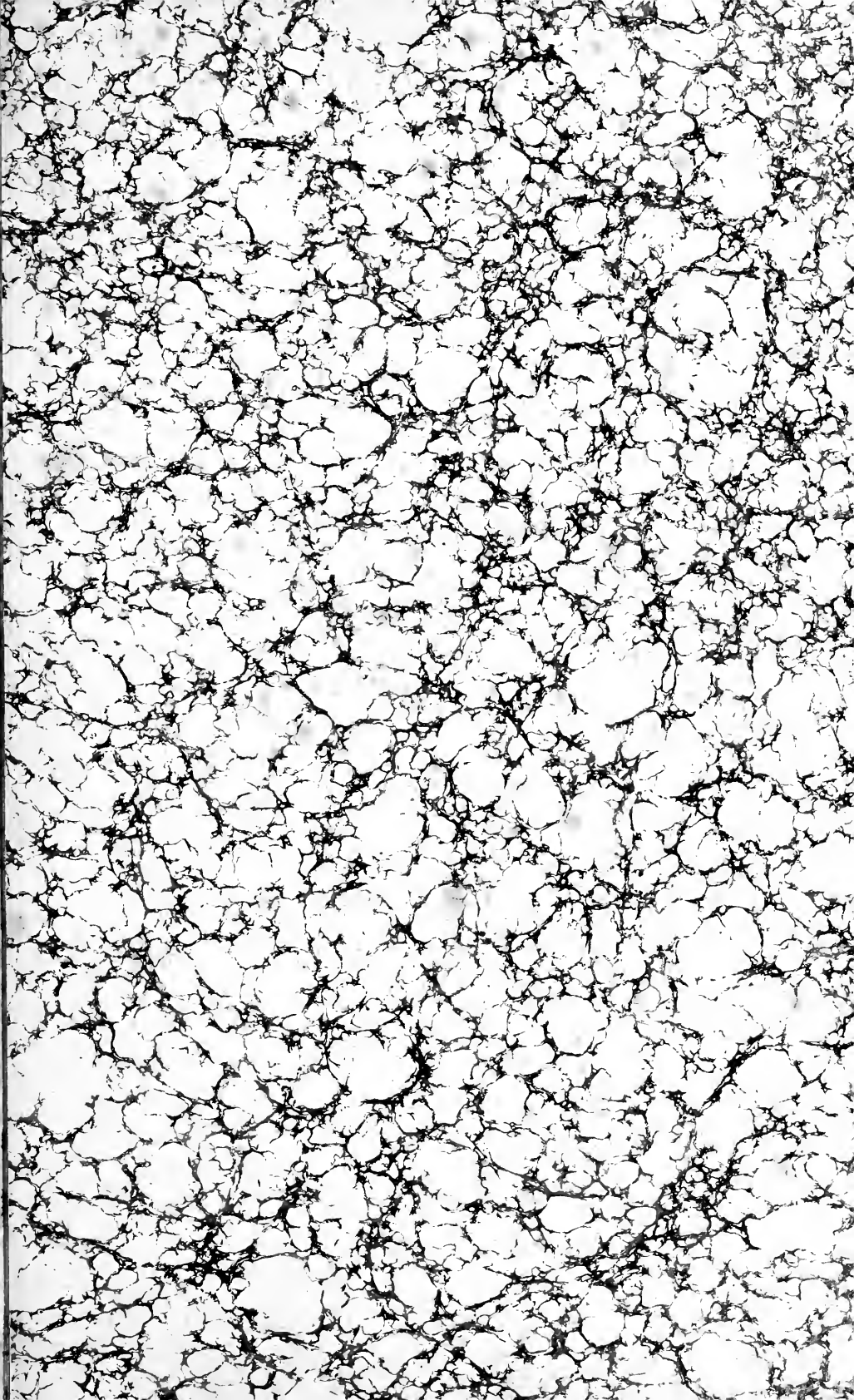
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THE HISTORICAL CLUB.

The Council of the HISTORICAL CLUB respectfully report that, during the year 1876, the receipts were \$202.00; the balance on hand at the end of 1875 was \$48.40, making the total amount at the disposal of the Council \$250.40. After printing, according to promise, eight additional pages for the subscribers for 1875, the balance, except \$3.36 carried to new account, has been employed in printing, by photo-lithographic process, nineteen valuable documents (60 pages), and a heliotype copy of a view of the Chapel of Lambeth Palace, where Bishop White was consecrated, kindly given, for the purpose, by the Archbishop of Canterbury. Four pages included in the above, a description of Lambeth Palace Chapel and Bishop Claggett's Letter of Consecration, will shortly be sent to the members of the Club. Their issue has been delayed by a fire which occurred at the photo-lithographer's, after they were upon the stone, ready for printing.

A number of most interesting papers have been placed at the disposal of the Council, including letters from Bishop White in regard to the letter addressed to him by Dr. Coke, a letter from an eye-witness of Bishop Seabury's Consecration, papers relating to the organization of the Church in Pennsylvania and Massachusetts, etc., etc. From the abundant material at the command of the Council, as much will be printed as the means entrusted to them will permit.

It has been determined to fix the subscription price for 1877, as in 1876, at \$5.00. Five copies of each paper printed will be promptly mailed to each subscriber.

Promptness in subscribing would much facilitate the work of the Council, and enable them to have the printing done on specially advantageous terms.

Will not each subscriber, in sending his own subscription, try to send with it that of a friend?

WILLIAM STEVENS PERRY,

CHARLES R. HALE.

It has been thought that a brief sketch of the objects, and modes of working, of the HISTORICAL CLUB, might interest persons who have not been associated with us, into whose hands this paper may come.

This Club was founded, during the last General Convention, in October, 1874, for the purpose of re-publishing, in *fac-simile*, by photo-lithographic process, certain very important documents connected with the early history of the American Church. Some of the manuscripts and papers are contained in the archives of the General Convention, others are in the hands of private collectors. It was thought that an effort by which these papers should be multiplied, and, in their integrity, be placed beyond the possibility of destruction, would commend itself to those interested in historical studies, especially those pertaining to our ecclesiastical annals.

The plan of publication adopted by the Club is as follows: Those associated—and *every one interested is invited to unite in the effort*—agree to pay \$5.00 annually, *the whole amount* to be spent in the production of *fac-similes* of important manuscripts and other valuable documents. But while *all* monies received are thus spent, and as fast as received, no paper is sent to press until the Club has funds *in hand* to pay for printing the same. The number of copies will be limited. *Five* copies of each paper will be mailed promptly to each subscriber; a certain number will, *for the present*, be reserved for such as may subsequently subscribe.

Five sets of the papers of 1875, or of 1876, will be supplied for \$5.00; five sets of the papers for *both* years for \$8.00. A *single* set of the papers of *either* of the above years will be furnished for \$2.00; a single set for *both* years, when ordered at one time, for \$3.00.

The Council of Publication consists of the Rt. Rev. W. S. Perry, D.D., LL D., Bishop of Iowa, and Historiographer of the American Church, and the Rev. Charles R. Hale, D.D., of Baltimore.

Correspondence with reference to the purposes of this Club is invited, and should be addressed, and subscriptions sent, to the Secretary of the Club,

THE REV. CHAS. R. HALE, D. D.,

87 North Charles Street,

BALTIMORE, MD.



✓
Protestant Episcopal Church
in the U.S.A. Historical
club.

PUBLICATIONS OF THE HISTORICAL CLUB

FOR THE YEAR 1875.

	No. of Pages.
(1) Introductory Remarks (W. S. P.).....	2
(2) Minutes of the meeting of Clergy and Laity at New Brunswick, New Jersey, in May, 1784, preliminary to a General Convention; in the handwriting of the Rev. Dr. (afterwards Bishop) Benjamin Moore, with the attestation of Bishop White.....	1
(3) Proceedings of a similar meeting in New York, in October, 1784; from a very rare "Broadside" print of the time.....	1
(4) "Plan for obtaining Consecration," signed by the members of the General Convention of 1785.....	4
(5) Letter of the English Bishops, with their autograph signatures, in answer to the Address of the General Convention of 1785 asking for the Succession.....	2
(6) The Black Letter Act of Parliament authorizing the Archbishop of Canterbury to consecrate Bishops for America.	4
(7) The autograph letter of the Archbishop enclosing the above to the Committee of Convention.....	1
(8) Memoranda referring to the Consecration of Bishops White and Provoost.....	1
(9, 10) The Letters of Orders of Bishop Seabury.....	2
(11) The Letter of Consecration of Bishop Seabury.....	1
(12) One of the earliest Letters of Orders given by Bishop Seabury.....	1
(13) "Reasons for not leaving the Church of England," by John Wesley; Re-printed from a copy given by Charles Wesley to Bishop White, and containing an interesting note in the handwriting of Bishop White.....	12
(14) Letter from the Rev. Dr. Coke to Bishop White.....	6
(15) Letter from the Rev. Dr. Coke to Bishop Seabury.....	6
(16) Letter from the Rev. Charles Wesley to the Rev. Dr. Chandler, of Elizabeth, N. J.....	4
(17) Letter of Bishop Seabury to Dr. William Smith.....	6
(18) Paper signed by Bishop Seabury and the Eastern Delegates, giving in their adhesion to the Constitution, Oct. 2, 1789.....	1
(19) Various signatures of Bishop Seabury.....	1
Total.....	56
(20) The "Concordat" between Bishop Seabury and the Scottish Bishops (on a folio sheet.)	missing

PUBLICATIONS OF THE HISTORICAL CLUB

FOR THE YEAR 1876.

		No. of Pages.
(1)	Account of the Consecration, by one Bishop, a Bishop <i>in partibus</i> , of the first Romish Bishop in the United States.....	24
(2)	Extract from a letter from the Bishop of London (Sherlock), Feb. 19, 1759, (in the handwriting of Bishop White).....	2
(3)	Letter from the Archbishop of Canterbury (Secker), Aug. 11, 1764..	1
(4)	Letter from the Archbishop of York, May 28, 1765....	1
(5)	Original Draft of "A Service for the 4th of July," (the Epistle and Gospel, wanting in the MS., supplied in the handwriting of the Rt. Rev. B. B. Smith, D. D., LL.D., Presiding Bishop).....	4
(6)	Letter from the Rev. Dr. (afterwards Bishop) Provost, enclosing to the Rev. Dr (afterwards Bishop) White, a copy of a letter from John Adams, Minister to England, in regard to the Consecration of American Bishops.....	3
(7)	Letter from Richard Henry Lee, on the same subject....	1
(8)	Circular Letter of the Rev. John Wesley, to Dr. Coke, Mr. Asbury, &c., Bristol, Sept. 18, 1784	2
(9)	Letter from the Rev. John Wesley to the Rev. Dr. (afterwards Bishop) White.. ..	2
(10)	"A Declaration of Certain Fundamental Rights and Liberties of the Protestant Episcopal Church of Maryland," Aug. 13, 1783, signed by nineteen of the Maryland Clergy.....	4
(11)	"Proceedings of the General Convention held in New York, Oct. 6, 1784, in the handwriting of Dr. Wm. Smith, who presided"....	2
(12)	Letter from the Archbishops of Canterbury and York to the Committee of the General Convention at Philadelphia.....	4
(13)	Letter from Bishop Seabury to Bishop White, congratulating him on his safe return after his Consecration.....	2
(14)	A similar letter from the Rev. Dr. Griffiths, Bishop-Elect of Virginia	2
(15)	A similar letter from the Rev. Dr. Claggett, afterwards Bishop of Maryland.....	1
(16)	A letter to Bishop White from Bishop Inglis, first Bishop of Nova Scotia.....	1
(17)	Bishop Claggett's Letter of Consecration	2
(18)	Description of Lambeth Palace Chapel (in the handwriting of Bishop Tozer)....	2
	Total	60
(19)	Heliotype of Lambeth Palace Chapel, from a photograph presented with an autographic inscription, by the Archbishop of Canterbury.	

Publications of the Historical Club.

[n.d.]

1. Letter to Dr. Smith by the Archbishop of Canterbury, Secker.
2. Account of meetings held looking toward cooperation of Protestant Episcopal Churches in U.S.A.
3. Letter of T. Graves pointing out the need of an American Bishop in answer to preceding plan of cooperation of Episcopal Churches.
4. Extract from the Minutes of the Massachusetts clergy modifying representation at the proposed meeting.
5. Letter to Bishop Kemp of Baltimore from Alexander Jolly upon whom a Doctor's Degree has been conferred.

Historical Club.

It is designed to establish an "Historical Club," whose purpose shall be to republish, in fac-simile, by the photo-lithographic process, certain very important documents connected with the early history of the American Church. These MSS. and papers are contained among the archives of the General Convention, and in the hands of private collectors; and it is thought that an effort by which these papers may be multiplied, and, in their integrity, placed beyond the possibility of destruction, will commend itself to those who are interested in historical studies, especially those pertaining to our ecclesiastical annals. The plan of publication is as follows: those associated, - and every one interested, is invited to unite in the effort, - agree to pay \$10. annually, the whole amount to be spent in the production of the fac-similes of the MSS., and papers selected by the Council of Publication. The number of copies issued will be limited, and will be divided among the subscribers, a certain number being reserved for those who may subsequently subscribe. The

Council reserve the right, in the event of producing certain papers, in their hands, of a controversial nature, to issue a larger number than usual, and to offer the additional copies for sale, the avails of such sales being employed in producing additional fac-similes.

The first issue of the Club accompanies this circular and illustrates the early Conventions. It will be followed by the production of some interesting MSS., illustrating the effort for the Episcopate in the English line. Papers connected with the consecration of Bp. Seabury will follow, and at a later date, the celebrated Letter addressed by Dr. Loke to Bp. White, and other documents illustrating the early history of Methodism.

For the present, the Council of Publication will consist of the Subscriber, and the Rev Charles R. Hale, No. 123, Fifth Avenue, New York, who will act as Secretary and Treasurer of the Club. Correspondence with reference to the purposes of the Club is invited, and should be addressed to the Secretary.

Respectfully

William Brewster Perry

New York, October 28th 1874

At a Convention of Clergymen and Lay Deputies, of the Protestant Episcopal Church in the United States of America, held in New-York, October 6th and 7th, 1784:—Present as follows;

Revd. SAMUEL PARKER, A. M. Massachusetts and Rhode-Island.
Revd. JOHN R. MARSHAL, A. M. Connecticut.

NEW-YORK.

Revd. SAMUEL PROVOOST, A. M.	Revd. THOMAS MOORE,
Revd. ABRAHAM BEACH, A. M.	Hon. JAMES DUANE,
Revd. BENJAMIN MOORE, A. M.	MARINUS WILLET,
Revd. JOSHUA ELCOMER, A. M.	JOHN ALSOP,
Revd. LEONARD CUTTING, A. M.	

NEW-JERSEY.

Revd. UZAL OGDEN,	JOHN CHETWOOD, Esquire,
JOHN DE HART, Esquire,	Mr. SAMUEL SPRAGG.

PENNSYLVANIA.

Revd. WILLIAM WHITE, D. D.	RICHARD WILLING,
Revd. SAMUEL MAGAW, D. D.	SAMUEL POWELL,
Revd. JOSEPH HUTCHINS, A. M.	RICHARD PETERS,
MATTHEW CLARKSON, Esquire.	

DELAWARE STATE.

Revd. SYDENHAM THORN, Revd. CHARLES WHARTON, Mr. ROBERT CLAY.

MARYLAND.

Revd. WILLIAM SMITH, D. D.

N. B. The Revd. Mr. CRAFTITH, from the State of Virginia, was present by Permission. The Clergy of that State being prohibited by Law yet at force there, were not at Liberty to send Delegates, or admit to any Alterations in the Order, Government, Doctrine, or Worship of the Church.

THE Body now assembled, recommend to the Clergy and Congregations of their Communion in the States represented as above, and propose to those of the other States not represented, That as soon as they shall have organized or associated themselves in the States to which they respectively belong, agreeably to such Rules as they shall think proper, they unite in a general ecclesiastical Constitution, on the following fundamental Principles.

- I. That there shall be a general Convention of the Episcopal Church in the United States of America.
- II. That the Episcopal Church in each State, send Deputies to the Convention, consisting of Clergy and Laity.
- III. That associated Congregations in two or more States, may send Deputies jointly.
- IV. That the said Church shall maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution, and the Constitutions of the respective States.
- V. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a Member of the Convention, ex Officio.
- VI. That the Clergy and Laity assembled in Convention, shall deliberate in one Body, but shall vote separately, and the Concurrence of both shall be necessary to give Validity to every Measure.
- VII. That the first Meeting of the Convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next; to which it is hoped, and earnestly desired, That the Episcopal Churches in the respective States, will send their Clerical and Lay Deputies, duly instructed and authorized to proceed on the necessary Business herein proposed for their Deliberation.

Signed by Order of the Convention,

WILLIAM SMITH, D. D. *President.*

Ordered, that if Stan for observing the
~~Resolution~~ ~~of the Convention~~ ~~of the Convention~~
~~of the Convention~~ be agreed to, & is
 being done, & some are agreed to, & is
 in. as follows

- 1.st That this Convention address the Arch-Bishops and Bishops of the Church of England requesting them to confer the Episcopal Character on such Persons as shall be chosen and recommended to them for that Purpose from the Conventions of this Church in the respective States.
2. That it be recommended to the said Conventions, That they elect Persons for this Purpose.
3. That it be farther recommended to the different Conventions, at their next respective Sessions, to appoint Committees with Powers to correspond with the English Bishops for the carrying these Resolutions into Effect; and that, until such Committees shall be appointed, they be requested to direct any Communications which they may be pleased to make on this Subject to the Committee consisting of the rev.^d Doct. White, Rev.^d Doct. Smith, Rev.^d Mr. Provost, James Duane, Samuel Powell, & Richard Peters. Esq.^s
4. That it be farther recommended to the different Conventions, that they pay especial Attention to the making

it appear to their Lordships, that the Persons who shall be sent by them for Consecration are desired in the Character of Bishops, as well by the Laity as by the Clergy of this Church, in the said States respectively; and that they will be received by them in that Character on their Return.

5. And, in Order to ^{show} ~~show~~ their Lordships of the Legality of the present proposed Application, That the Deputies now assembled, be desired to make a respectful Request to the Civil Rulers of the States, in which they respectively reside, to certify That the said Application is not contrary to the Constitution and Laws of the same.

6. And whereas the Bishops of this Church will not be intitled to any of such Temporal Honors as are due to the Arch-Bishops and Bishops of the Parent Church in Quality of Lords of Parliament; and whereas the Reputation and Usefulness of our Bishops will considerably depend on their assuming no higher Titles or Style than will be due to their spiritual Employments, That it be recommended to this Church, in the States here represented, to provide that each of their respective Bishops may be called the Right Reverend, and as Bishop, may have no other Title; and may not use any such Title as is usually descriptive of Temporal Power and Precedency.

Done in Philadelphia Christ Church in
Convention of the Clerical & Lay Deputies of the
Protestant Episcopal Church in the States under
mentioned this 5th day of October 1785 -

William White, President. D^y. Rector
of Christ Church & St Peter, Philadelphia?

Sam^l Provoost Rector of
Trinity Church and Clerical Deputy } for New York
J^o Duane & Lay Deputy

Abraham Beach
Rector of Christ Church
~~St. Ann~~ St. Annwicks, Clerical
Deputy. —

Walter Ogden,

Rector of Christ's Church
in Supra Concord, Clerical
& Lay Deputy

Patrick Dennis Lay Dep.

for
New
Jersey

Sam. Magaw Rector of St
Pauls Phila

Robt Blackwell Aps. Min^{is} of Christ Church
St. Peter Phila
Joseph Hutchins, Rector of St James's
Church, Lancaster

John Campbell, Rector
of York and Huntington
Joseph Smith
Andrew Dorr
Samuel Lowell
Richard Peter
Carr, Suffield
Mr. Link

Nicholas Jones
Thos. Gentry
Charles Henry Wharton D.D.
Rector of Emanuel Church New
Castle upon Delaware
Robert Clay
James Vickers

Maryland
William Smith D.D. Principal
of Washington College, & Rector of
Chester Parish
Samuel Greene D.D. Professor of Logic
& moral Philosophy in Washington
College & Rector of Lancaster Parish
Wm. H. C. Ricks of St. Paul
Baltimore Town
John Andrews D.D.
Rector of St. Thomas, Baltimore
Delaware Thos. Braddock Esq. Deputy

Virginia
David Griffith Rector
of Fairfax Parish —
John Page Esq. Deputy

South Carolina
Henry Barlow D. D.
Rector of St. Michael's
Chapel, Charleston.
Jacob Read
Charles Pinckney
Esq. Deputy

London February 22: 1786.

To the Clerical and Lay Deputies of the
Protestant Episcopal Church in sundry of the united
States of America.

The Archbishop of Canterbury hath received an
Address, dated in Convention Christ Church Philadelphia,
October 5: 1785, from the Clerical and Lay Deputies of the
Protestant Episcopal Church in sundry of the united States of
America, directed to the Archbishops and Bishops of England,
and requesting them to confer the Episcopal Character on
such persons as shall be recommended by the Episcopal Church
in the several States by them represented.

This brotherly and Christian Address was communicated to
the Archbishop of York and to the Bishops with as much dispatch
as their separate and distant Situations would permit, and
hath been received and considered by them with that true and
affectionate regard which they have always shown towards
their Episcopal Brethren in America.

We are now enabled to assure you, that nothing is
nearer to our Hearts than the Wish to promote your spiritual
Welfare, to be instrumental in procuring for you the complete
Exercise of our holy Religion, and the Enjoyment of that
Ecclesiastical Constitution, which We believe to be truly
Apostolical, and for which you express so unrevered a
veneration.

We are therefore happy to be informed, that this pious
Design is not likely to receive any Discountenance from the
Civil Powers under which you live; and We desire you to be
persuaded, that We on our parts will use our best Endeavours,
which We have good reason to hope will be successful, to
acquire a legal Capacity of complying with the prayer of
your

Your Address.

With these Sentiments We are disposed to make every Allowance which Candour can suggest for the Difficulties of your Situation, but at the same time We cannot help being afraid, that, in the proceedings of your Convention, some Alterations may have been adopted or intended, which those Difficulties do not seem to justify.

Those Alterations are not mentioned in your Address; and, as our Knowledge of them is no more than what has reached Us through private and less certain Channels, We hope you will think it just, both to you, and to Ourselves, if We wait for an Explanation.

For while We are anxious to give every proof, not only of our Brotherly affection, but of our facility, in forwarding your Wishes, We cannot but be extremely cautious, lest We should be the Instruments of establishing an Ecclesiastical System which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in Doctrine or in Discipline.

In the mean time We heartily commend you to God's holy Protection, and are

your affectionate Brethren

J. Rochester

J. Cantuar.

R. Worcester

W. Ebor

J. Oxford

R. London

J. Exchr.

W. Chichester

Thos. Lincoln.

C. Bath & Wells

John. Bangor

J. St. Asaph

J. Leichfield & Coventry.

J. Larn.

J. Gloucester

Peterborough.

Edw. David

James Ely

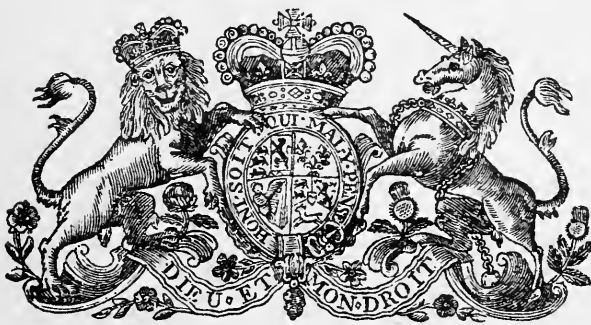
Edw. Bristol

ANNO REGNI
G E O R G I I I I I.
 R E G I S

Magnæ Britanniae, Franciæ, & Hiberniæ,
 VICESIMO SEXTO.

At the Parliament begun and holden at *Westminster*, the Eighteenth Day of *May*, *Anno Domini* 1784, in the Twenty-fourth Year of the Reign of our Sovereign Lord **GEORGE** the Third, by the Grace of God, of *Great Britain, France, and Ireland*, King, Defender of the Faith, &c.

And from thence continued, by several Prorogations, to the Twenty-fourth Day of *January*, 1786; being the Third Session of the Sixteenth Parliament of *Great Britain*.



L O N D O N :

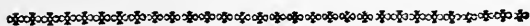
Printed by C. EYRE and the Executors of W. STRAHAN,
 Printers to the King's most Excellent Majesty. 1786.



[1567]

ANNO VICESIMO SEXTO

Georgii III. Regis.



C A P. LXXXIV.

An Act to empower the Archbishop of *Canterbury*, or the Archbishop of *York*, for the Time being, to consecrate to the Office of a Bishop, Persons being Subjects or Citizens of Countries out of His Majesty's Dominions.



WHEREAS, by the Laws of this Preamble. Realm, no Person can be consecrated to the Office of a Bishop without the King's Licence for his Election to that Office, and the Royal Mandate under the Great Seal for his Confirmation and Consecration: And whereas every Person who shall be consecrated to the said Office is required to take the Oaths of Allegiance and Supremacy, and also the Oath of due Obedience to the Archbishop: And whereas there are divers Persons, Subjects or Citizens of Countries out of His Majesty's Dominions, and inhabiting and residing within the said Countries, who profess the Publick Worship of Almighty God, according to the Principles of the Church of England, and who, in order to provide a regular Succession of Ministers for the Service of their Church, are desirous of having certain of the Subjects or Citizens of those Countries consecrated Bishops, according to the Form of Consecration in the Church of England: Be it enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by

[18 A 2]

the

The Arch-
bishop of *Can-*
terbury or
Tork, with such
other Bishops
as they shall
think fit to as-
sist, may con-
secrate Sub-
jects of foreign
States Bishops,
without the
King's Licence
for the Elec-
tion, or re-
quiring them
to take the
usual Oaths;

the Authority of the same, That, from and after the pass-
ing of this Act, it shall and may be lawful to and for the
Archbishop of Canterbury, or the Archbishop of York, for
the Time being, together with such other Bishops as they
shall call to their Assistance, to consecrate Persons, being
Subjects or Citizens of Countries out of His Majesty's
Dominions, Bishops, for the Purposes aforesaid, without
the King's Licence for their Election, or the Royal Man-
date, under the Great Seal, for their Confirmation and
Consecration, and without requiring them to take the
Oaths of Allegiance and Supremacy, and the Oath of due
Obedience to the Archbishop for the Time being.

but not with-
out first ob-
taining His
Majesty's
Royal Licence
for perform-
ing the Conse-
crations, &c.

II. Provided always, That no Persons shall be conse-
crated Bishops in the Manner herein provided, until
the Archbishop of Canterbury, or the Archbishop of York,
for the Time being, shall have first applied for and obtained
His Majesty's Licence, by Warrant under His Royal Sig-
net and Sign Manual, authorizing and empowering him
to perform such Consecration, and expressing the Name or
Names of the Persons so to be consecrated, nor until the
said Archbishop has been fully ascertained of their suffici-
ency in good Learning, of the Soundness of their Faith,
and of the Purity of their Manners.

No Persons so
consecrated,
&c. thereby
enabled to ex-
ercise their Of-
fices in His
Majesty's Do-
minions.

III. Provided also, and be it hereby declared, That no
Person or Persons consecrated to the Office of a Bishop in
the Manner aforesaid, nor any Person or Persons deriving
their Consecration from or under any Bishop so conse-
crated, nor any Person or Persons admitted to the Order
of Deacon or Priest by any Bishop or Bishops so conse-
crated, or by the Successor or Successors of any Bishop or
Bishops so consecrated, shall be thereby enabled to exercise
his or their respective Office or Offices within His Ma-
jesty's Dominions.

Certificate of
Consecration
to be given by
the Archbi-
shop, &c.

IV. Provided always, and be it further enacted, That
a Certificate of such Consecration shall be given under
the Hand and Seal of the Archbishop who consecrates, con-
taining the Name of the Person so consecrated, with
the Addition, as well of the Country whereof he is a Sub-
ject or Citizen, as of the Church in which he is appointed
Bishop, and the further Description of his not having
taken the said Oaths, being exempted from the Obliga-
tion of so doing by virtue of this Act.

Canterbury July 4th
1786

Gen. Thomas,

The enclosed not being
now posted, I have the satisfaction of
communicating it to you. It is accom-
panied by a copy of a letter & some Terms
of Testimonials, which I sent you by the
Packet of last month. It is the
Opinion here, that no more than three
Bishops should be consecrated for the
United States of America, who may con-
secrate others at their return, if more be
found necessary. But whether we can
consecrate any, or not, must yet depend
on the Senates we may receive to what
we have written. I am, your Humble

Servant J. Canton:

The Right Rev.^d William White D.D. Bishop of Pennsylvania.

By William L. Tucker (Clerk)

1787.

L. S. C.

Jan'y 25. No. 1. Paid at the Secretary of State's Office, for his
Majesty's License authorizing the Archb. of Canterbury } £. 10. 0
to consecrate

Feb'y 16. No. 2. Paid the Vice-Chancellor's Office, as by Act. } s. 6. 4

No. 3. Several Attendances at Lord B. Sydney's Office, & Doctors
Commons &c. &c. for Congregiana Certificate of Consecration } 2. 2. 0
& Vouchment

No. 4. Gratuity to the Chapel Clerk at Lambeth Palace 0. 10. 0

No. 5. Coach hire at sundry Times 0. 7. 6

£. 14. 3. 1

Consecrated
Sunday
4. Feb'y 1787.

Expences of Consecrating the Rev.^d Wm. White D.D.
to be Bishop of Pennsylvania. £. 5. 8

Apparitors' fee 1. 0. 0

Drawing & engraving the Act of Consecration Stamp 0. 8. 8

Registrar's fee attending the Consecration at Lambeth 1. 6. 8

Registering the whole proceedings 2. 10. 0

One half of the Coach hire 0. 10. 0

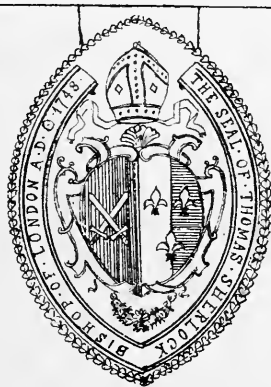
Registrar's Clerk 0. 10. 0

£. 6. 6. 4

Reported in the Registry of London

John by divine permission Bishop of Lincoln
 To all to whom these presents shall come or whom
 they may in any wise concern. Know ye
 that at an ordination holden by us with the aid
 and assistance of Almighty God at the request
 and in the stead of the right reverend father
 in God Thomas by divine permission Lord x
 Bishop of London in his Lordship's palace at
 Fulham in the County of Middlesex on Friday x
 the twenty first day of November in the year of our
 Lord one thousand seven hundred and fifty three
 we did admit and promote our beloved in Christ
 Samuel Seabury to the holy order of a Deacon according to the
 rights and ceremonies of the Church of England
 in that behalf published and provided &c &c &c
 been well recommended to his Lordship for his
 good life and virtuous attainments and x x x
 proficiency in learning with a sufficient title x
 and having been also first examined and approved
 by the Examiner of the said Lord Bishop. In
 Testimony whereof we have caused the x x x
 Episcopal Seal of London x x x to be hereunto
 affixed Dated the day and year above written and
 in the tenth year of our translation. x x x
 W. Skelton Secy

John Lincoln



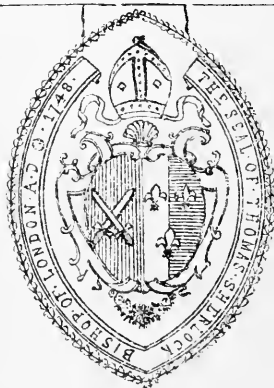
Registered in the Registry of London.

Richard by divine permission Bishop of
 Carlisle To all to whom these presents shall come or
 whom they may in any wise concern. Know ye
 that at an Ordination holden by us with the aid
 and assistance of almighty God at the request &
 and in the stead of the right reverend father in
 God Thomas by divine permission Lord Bishop of
 London in his Lordship's palace at Fulham in the
 County of Middlesex on Sunday the twenty third
 day of September in the year of our Lord one thousand
 seven hundred and fifty three, we did admit and
 promote our beloved in Christ Samuel Seabury
 to the holy Order of a Priest
 according to the rights and Ceremonies of the
 Church of England in that behalf published and
 provided, & shewing been well recommended to
 his Lordship for his good life and virtuous
 attainments and proficiency in learning with a
 sufficient title and having been also first
 examined and approved by the Examiners of the
 said Lord Bishop. In Testimony whereof we have
 caused these presents to be written and in the
 presence of our Secretary
 W. Shelton Deane

Arch.



Carlisle



Samuel, by divine permission, Bishop of the Episcopal &
 Church in Connecticut, To all whom it may concern, Know Ye,
 That on the sixteenth day of September one thousand, seven hundred
 and eighty five, We the Bishop, afore mentioned solemnly administering
 Holy Orders under the pastiche of Almighty God in Trinity Church
 in the City of New Haven in the State of Connecticut did admit and
 promote our beloved in Christ Thomas Fitch Oliver A.M. (concerning
 whose Moral, Learning, Age and Titles we were well satisfied) unto the
 Holy Order of Priests and him the said Thomas Fitch Oliver &c
 did then and there rightly and canonically Ordain Priest: He having
 first in our presence made and subscribed a declaration of his Assent
 and Conformity to the Articles and Liturgy of the Church of England,
 except in matters affected by the civil Constitution of the American
 States. In Testimony whereof We have caused our Episcopal Seal
 to be hereunto affixed the day and year above written, and in the
 first view of our Consecration.

Samuel Bp. Ep. Chh
 Connect.



R E A S O N S

AG A I N S T A

S E P A R A T I O N

F R O M T H E

CHURCH of ENGLAND.

By JOHN WESLEY, A.M.

Printed in the Year 1758.

W I T H

HYMNS for the PREACHERS among
the METHODISTS (so called),

By CHARLES WESLEY, A.M.

L O N D O N :

Printed by W. STRAHAN, and Sold at the
Foundery in Upper-Moorfields,

MDCCLX.

When J^r Charles
Wesley put this Pam-
phlet into my hands
he remarked — "these
twelve Reasons, issued
26 years ago, against se-
parating from the Church
of England, are equally
applicable to what
has been lately done
in America: meaning, un-
der the Supremacy of Su-
perior. Wm: White.



R E A S O N S

AGAINST A

S E P A R A T I O N

FROM THE

C H U R C H of E N G L A N D.

W H E T H E R it be *lawful* or no (which itself may be disputed, being not so clear a Point as some may imagine) it is by no Means *expedient* for us to separate from the Establish'd Church :

1. BECAUSE it would be a Contradiction to the solemn and repeated Declarations, which we have made in all Manner of Ways, in Preaching, in Print, and in private Conversation :

2. BECAUSE (on this as well as many other Accounts) it would give huge Occasion of Offence to those who seek and desire Occasion, to all the Enemies of GOD and his Truth :

3. BECAUSE it would exceedingly prejudice against us many who fear, yea, who love GOD, and thereby hinder their receiving so much, perhaps any farther, Benefit from our Preaching :

4. BECAUSE it would hinder Multitudes of those who neither love nor fear GOD, from hearing us at all :

A 2

5. BE-

5. BECAUSE it would occasion many Hundreds, if not some Thousands of those who are now united with us, to separate from us; yea, and some of those who have a deep Work of Grace in their Souls:

6. BECAUSE it would be throwing Balls of Wild-fire among them that are now quiet in the Land. We are now sweetly united together in Love. We mostly think and speak the same Thing. But this would occasion inconceivable Strife and Contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remained with us: Nay, and between those very Persons who remained, as they were variously inclined one Way or the other:

7. BECAUSE, whereas Controversy is now asleep, and we in great Measure live peaceably with all Men, so that we are strangely at Leisure to spend our whole Time and Strength, in enforcing plain, practical, vital Religion; (O what would many of our Forefathers have given, to have enjoyed so blessed a Calm?) This would utterly banish Peace from among us, and that without Hope of its Return. It would engage me for one, in a thousand Controversies, both in Publick and Private; (for I should be in Conscience obliged to give the Reasons of my Conduct, and to defend those Reasons against all Opposers) and so take me off from those more useful Labours, which might otherwise employ the short Remainder of my Life:

8. BECAUSE to form the Plan of a New Church would require infinite Time and Care, (which might be far more profitably bestowed) with much more Wisdom and greater Depth and Extensiveness of Thought, than any of us are Masters of:

9. BECAUSE from some having barely entertained a distant Thought of this, evil Fruits have already followed, such as Prejudice against the Clergy in general; and aptness to believe Ill of them; Contempt (not without a Degree of Bitterness), of
Clergy-

Clergymen as such, and a Sharpness of Language toward the whole Order, utterly unbecoming either Gentlemen or Christians :

10. BECAUSE the Experiment has been so frequently tried already, and the success never answer'd the Expectation. GOD has since the Reformation raised up from Time to Time many Witnesses of pure Religion. If these lived and died (like *John Arndt*, *Robert Bolton*, and many others) in the Churches to which they belonged, notwithstanding the Wickedness which overflowed both the Teachers and People therein ; they spread the Leaven of true Religion far and wide, and were more and more useful, 'till they went to Paradise. But if upon any Provocation or Consideration whatever, they separated, and founded distinct Parties, their Influence was more and more confined ; they grew less and less useful to others, and generally lost the Spirit of Religion themselves in the Spirit of Controversy :

11. BECAUSE we have melancholy Instances of this, even now before our Eyes. Many have in our Memory left the Church, and formed themselves into distinct Bodies. And certainly some of them, from a real Persuasion, that they should do GOD more Service. But have any separated themselves and prospered ? Have they been either more holy, or more useful than they were before ?

12. BECAUSE by such a Separation we should not only throw away the peculiar Glorifying which GOD has given us, That we do and will suffer all Things for our Brethren's Sake, tho' the more we love them, the less we be loved : But should act in direct Contradiction to that very End, for which we believe GOD hath raised us up. The chief Design of his Providence in sending us out, is undoubtedly, To quicken our Brethren. And the first Message of all our Preachers is, to the lost Sheep of the Church of *England*. Now would it not be a flat Contradiction to this Design, To separate from the

Church? These Things being considered, we cannot apprehend, whether it be lawful in itself or no, that it is lawful for us : were it only on this Ground, That it is by no means expedient.

II. It has indeed been objected, That 'till we do separate, we cannot be a compact, united Body.

It is true, we cannot 'till then be a *compact united Body*, if you mean by that Expression, A Body distinct from all others. And we have no Desire so to be.

It has been objected, *Secondly*, "It is mere Cowardice and Fear of Persecution which makes you desire to remain united with them."

This cannot be proved. Let every one examine his own Heart, and not judge his Brother.

It is not probable. We never yet, for any Persecution, when we were in the Midst of it, either turned back from the Work, or even slackened our Pace.

BUT this is certain: That although Persecution many Times proves an unspeakable Blessing to them that suffer it, yet we ought not wilfully to bring it upon ourselves. Nay, we ought to do whatever can lawfully be done, in order to prevent it. We ought to avoid it, so far as we lawfully can ; when persecuted in one City, to flee into another. If God should suffer a General Persecution, who would be able to abide it, we know not. Perhaps those who talk loudest, might flee first. Remember the Case of *Dr. Pendleton*.

III. UPON the whole, one cannot but observe, how desirable it is, That all of us who are engaged in the same Work, should think and speak the same Thing, be united in one Judgment, and use one and the same Language.

Do we not all now see *Ourselves*, the *Methodists* (so called) in general, *the Church* and *the Clergy* in a clear Light?

WE

WE look upon *ourselves*, not as the Authors, or Ringleaders of a particular Sect or Party ; (It is the farthest Thing from our Thoughts :) but as Messengers of GOD, to those who are Christians in Name, but Heathens in Heart and in Life, to call them back to that from which they are fallen, to real, genuine Christianity. We are therefore Debtors to all these, of whatever Opinion or Denomination : And are consequently to do all that in us lies, to please all, for their Good, to Edification.

WE look upon the *Methodists* (so called) in general, not as any particular Party ; (This would exceedingly obstruct the Grand Design, for which we conceive GOD has raised them up). but as living Witnesses in, and to every Party, of that Christianity which we preach ; which is hereby demonstrated to be a real Thing, and visibly held out to all the World.

WE look upon *England* as that Part of the World. and *the Church* as that Part of *England*, to which all we who are born and have been brought up therein, owe our first and chief Regard. We feel in ourselves a strong *Σφοδρῆ*, a Kind of Natural Affection for our Country, which we apprehend Christianity was never designed either to root out or to impair. We have a more peculiar Concern for our Brethren, for that Part of our Countrymen, to whom we have been joined from our Youth up, by Ties of a Religious as well as a Civil Nature. True it is, that they are in general, *without* GOD *in the World*. So much the more do our Bowels yearn over them. They do lie in *Darkness and the Shadow of Death*. The more tender is our Compassion for them. And when we have the fullest Conviction of that complicated Wickedness which covers them as a Flood. then do we feel the most (and we desire to feel yet more) of that inexpressible Emotion, with which our blessed LORD beheld *Jerusalem*, and wept and lamented over it. Then are

we the most willing *to spend and to be spent* for them, yea, to *lay down our Lives for our Brethren*.

WE look upon *the Clergy*, not only as a Part of these our Brethren, but as that Part whom God by his adorable Providence, has called to be Watchmen over the rest, for whom therefore they are to give a strict Account. If these then neglect their important Charge, if they do not watch over them with all their Power, they will be of all Men most miserable, and so are entitled to our deepest Compassion. So that to feel, and much more to express either Contempt or Bitterness towards them, betrays an utter Ignorance of ourselves and of the Spirit which we especially should be of.

BECAUSE this is a Point of uncommon Concern, let us consider it a little farther.

THE Clergy wherever we are, are either Friends to the Truth, or Neuters, or Enemies to it.

IF they are Friends to it, certainly we should do every Thing, and omit every Thing we can with a safe Conscience, in order to continue, and if it be possible, increase their Good-will to it.

IF they neither further nor hinder it, we should do all that in us lies, both for their Sakes and for the Sake of their several Flocks, to give their Neutrality the right Turn, that it may change into Love rather than Hatred.

IF they are Enemies, still we should not despair of lessening, if not removing their Prejudice. We should try every Means again and again. We should employ all our Care, Labour, Prudence, joined with fervent Prayer, to overcome Evil with Good, to melt their Hardness into Love.

IT is true, that when any of these openly wrest the Scriptures, and deny the grand Truths of the Gospel, we cannot but declare and defend, at convenient Opportunities, the important Truths which they deny. But in this Case especially we have Need of all Gentleness and Meekness of Wisdom. Contempt,

Contempt, Sharpness, Bitterness can do no Good *The Wrath of Man worketh not the Righteousness of God.* Harsh Methods have been tried again and again (by two or three unsettled Railers): At *Wedgebury, St. Ives, Cork, Canterbury.* And how did they succeed? They always occasioned numberless Evils; often wholly stopt the Course of the Gospel. Therefore, were it only on a prudential Account, were Conscience unconcerned therein, it should be a sacred Rule to all our Preachers, “No Contempt, no Bitterness to the Clergy.”

2. MIGHT it not be another (at least prudential) Rule, for every *Methodist* Preacher, “Not to frequent any Dissenting Meeting?” (Tho’ we blame none who have been always accustomed to it) But if *we* do this, certainly our People will. Now this is actually separating from the Church. If therefore it is (at least) not expedient to separate, neither is this expedient. Indeed we may attend our Assemblies, and the Church too; because they are at different Hours. But we cannot attend both the Meeting and the Church, because they are at the same Hours.

IF it be said, “But at the Church we are fed with Chaff, whereas at the Meeting we have wholesome Food:” We answer, 1. The Prayers of the Church are not Chaff: They are substantial Food for any who are alive to GOD. 2. The LORD’s Supper is not Chaff, but pure and wholesome for all who receive it with upright Hearts. Yea, 3. In almost all the Sermons we hear there, we hear many great and important Truths. And whoever has a spiritual Discernment, may easily separate the Chaff from the Wheat therein. 4. How little is the Case mended at the Meeting? Either the Teachers are *New Light Men*, denying the LORD that bought them, and overturning his Gospel, from the very Foundations: Or they are Predestinarians, and so preach Predestination and Final Perseverance, more

or less. Now whatever this may be to them who were educated therein, yet to those of our Brethren who have lately embraced it, repeated Experience shews it is not wholesome Food: Rather to them it has the Effect of deadly Poison. In a short Time it destroys all their Zeal for God. They grow fond of Opinions and Strife of Words. They despise Self-denial and the daily Cross; and to compleat all, wholly separate from their Brethren.

3. NOR is it expedient for any *Methodist* Preacher, to imitate the Dissenters in their Manner of Praying: Either, in his *Tone*: All particular Tones both in Prayer and Preaching should be avoided with the utmost Care: Nor in his *Language*; all his Words should be plain and simple, such as the lowest of his Hearers both use and understand: Or in the *Length* of his Prayer, which should not usually exceed four or five Minutes, either before or after Sermon. One might add, Neither should we sing, like them in a slow, drawling Manner: We sing swift, both because it saves Time, and because it tends to awake and enliven the Soul.

4. *Fourthly*, If we continue in the Church not by Chance, or for want of Thought, but upon solid and well weighed Reasons, then we should never speak contemptuously of the Church, or any Thing pertaining to it. In some Sense, it is the Mother of us all, who have been brought up therein. We ought never to make her Blemishes Matter of Diversion, but rather of solemn Sorrow before God. We ought never to talk ludicrously of them; no, not at all, without clear Necessity. Rather, we should conceal them, as far as ever we can, without bringing Guilt upon our own Conscience. And we should all use every Rational and Scriptural Means, to bring others to the same Temper and Behaviour. I say, *All*; for if some of us are thus minded, and others of an opposite Spirit and Behaviour, this will breed a real Schism among ourselves. It will of Course

divide us into Two Parties; each of which will be liable to perpetual Jealousies, Suspicions and Animosities against the other. Therefore on this Account likewise, it is expedient in the highest Degree, that we should be tender of the Church to which we belong.

5. IN order to secure this End, to cut off all Jealousy and Suspicion from our Friends, and Hope from our Enemies, of our having any Design to separate from the Church, it would be well for every *Methodist* Preacher, who has no Scruple concerning it, to attend the Service of the Church, as often as conveniently he can. And the more we attend it, the more we love it, as constant Experience shews. On the contrary, the longer we abstain from it, the less Desire we have to attend it at all.

6. *Lastly*, WHEREAS we are surrounded on every Side, by those who are equally Enemies to us and to the Church of *England*; and whereas these are long practised in this War, and skilled in all the Objections against it: While our Brethren on the other Hand are quite Strangers to them all, and so on a sudden know not how to answer them: It is highly expedient for every Preacher to be provided with sound Answers to those Objections, and then to instruct the Societies where he labours, how to defend themselves against those Assaults. It would be therefore well for you carefully to read over the *Preservative against unsettled Notions in Religion*, together with *Serious Thoughts concerning Perseverance and Predestination calmly considered*. And when you are Masters of them yourselves, it will be easy for you to recommend and explain them to our Societies: That they may *no more be tost to and fro by every Wind of Doctrine*; but being settled in one Mind and one Judgment, by solid scriptural and rational Arguments, *may grow up in all Things into Him who is our Head, even Jesus Christ*.

JOHN WESLEY.

I think myself bound in Duty, to add my Testimony to my Brother's. His Twelve Reasons against our ever Separating from the Church of *England*, are mine also. I subscribe to them with all my Heart. Only with regard to the First, *I* am quite clear, that it is neither Expedient, nor **LAWFUL** for *Me* to Separate: And I never had the least Inclination or Temptation so to do. My Affection for the Church is as strong as ever: And I clearly see my Calling; which is, to live and to die in her Communion. This, therefore. I am determined to do, the Lord being my Helper.

I have subjoined the **HYMNS** for the Lay-Preachers; still farther to *secure this End, to cut off all Jealousy and Suspicion from our Friends, or Hope from our Enemies, of our having any Design of ever Separating from the Church.* I have no secret Reserve, or distant Thought of it. I never had. Would to GOD all the Methodist Preachers were, in this respect, like minded with

CHARLES WESLEY.

*In this fac-simile Reprint, the
Hymns have been omitted.*

*Chas. R. Hale,
Secretary of the Historical Club.*

Dear Philadelphia July 30. 1864

Rev^d Sir,

I rec^d your Letter of 4th 25th Inst^l under Circumstances which prevented my answering by 4th Return of 4th Post. With it there was delivered a Letter from 4th said John M. Klapkey; whom I find to be 4th Person alluded to in yours. Having written to this Gentleman, my transcribing of 4th Information given him will be an Answer to you also.

"I beg it may be understood that I have never, from 4th Suggestion of my own Mind given Information of 4th Matter concerning which you inquire, except to those whom Dr. Coke expected to be informed of it. Several Years passed after 4th Transaction, before I had Reason to suppose it known to any other. Within these few Years, I have been spoken to on 4th Subject two or three Times; when I found myself under a Necessity of stating Facts, in order to guard against Misrepresentation.

"In 4th Spring of 4th Year 1791, I rec^d a Letter from Dr. Coke, on 4th Subject on the Subject of uniting 4th Methodist Society with 4th Episcopal Church. An Answer was returned. In consequence of which, Dr. Coke, on his coming to Town, made

"me a Visit; having not then read my Letter
"but having heard that I had written Our
"Conversation turned chiefly on y^e aforesaid
"Subject. The general Outlines of Dr Coke's
"Plan were, a Re-Ordination of y^e metho-
"dist Ministers & their continuing under y^e
"Superintendence then existing & in the
"Practice of their peculiar Institutions. There
"was also suggested ^{by him} a Propriety but not
"a Condition made, of admitting to the
"Episcopacy himself & y^e gentleman afores-
"ated with him in y^e Superintendence of y^e
"methodist Societies. This Intersourse was
"communicated at y^e Time by Dr Coke to Dr
"Magaw. I do not know of any other Person
"then informed of it, unless I may ex-
"cept y^e gentleman above alluded to, by
"whom, if I have been rightly informed
"my Letter to Dr Coke was opened in his
"Absence; such a Freedom being understood,
"as I supposed, to arise out of y^e Connection
"between y^e two Gentlemen. But for the
"Part of y^e Statement I cannot vouch.
"It was understood between Dr Coke & me,
"that y^e Proposal should be communicated
"to y^e Bishops of y^e episcopal Church, at y^e
"next Convention: which was to be in

"Sep 1792. in New-York. This was according
"by word after which, I received no life
"of further Communication on of Subject,
"and I have not since seen Dr. Ghe nor
"heard from him, nor written to him.

"It appears to me, that of above compre-
"hends either explicitly or by Implication,
"all of Points to which your Letter leads
"It would have been more agreeable to me,
"if no Occasion of this Testimony had oc-
"curred & it is now given, merely to prevent
"of Matters being understood otherwise than it
"really is".

The above is what I have
written to M^r. McKelvey;
I remain

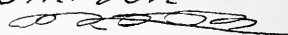
Your aff. ^{to} Brother.

Wm. White



Rev Simon Willmer
Chester Town
Maryland.

The following is a Copy of a Letter
addressed to me by Rev. Dr. Thomas
Coke. To the best of my Recollection, it
was never communicated or mentio-
ned by me, except to those to whom it
was intended. by the Writer to be made
known; untill I heard of it from others,
within the last few Years. My Refusal in
this respect was not from any Idea, that
there was or could reasonably have been
exacted ^{of me} Secrecy in such a Transaction;
but for Reasons which it is not now
necessary to mention. My giving a
Copy of the Letter is in consequence of its
having been made a Subject of public
Controversy; & merely with a View of pre-
venting Misconstruction & Misrepresentation.
P. S. D.
Oct 30. 1806.

Wm. White.


The above remarks, in Bishop White's handwriting, pre-
cede, the lines below follow, a copy, given by Bp White to
the Rev. Dr. (afterwards Bishop) Kemp of Maryland, of the
well known letter received by the Bishop from the Rev. Dr.
Coke.

Chas. R. Hale, Secretary of the Historical Club.

If the above Letter of Dr. Coke should be published,
it is my wish, that what I have refused
may accompany it Publication.

A Letter from J. C. Coker
 Right Reverend Sir

Permit me to intrude a little on Your time upon a subject of great importance.

You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a Presbyterian of that Church. For many years I was prejudiced even, I think, in bigotry in favour of it: but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biased on the other side of the question. In consequence of this, I am not sure but I went farther in the separation of our Church in America, than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right so to do, with Episcopal Authority, but did not intend, I think, that an entire separation should take place. He being pressed by our Friends on this side of the water for Ministers to administer the Sacraments to them, (there being very few clergy of the Church of England then in the States) he went farther, I am sure, than he would have gone, if he had foreseen some events which followed. And this I am certain of, — that he is now sorry for the separation.

But what can be done for a re-union, which I much wish for; and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost? The affection of a very considerable number of the preachers & most of the people, is very strong towards him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish, (to us) very desirable object; if a readiness were shown by the Bishops of the Protestant Episcopal Church to re-unite.

It is win to Your Church an object of great importance. We have now above 60,000 Adults in our Society in these States, & about 250 Travelling Ministers & Preachers; besides a great number of Local Preachers, very far exceeding the number of Travelling Preachers; & some of those Local Preachers are men of very considerable abilities. But if we number the Methodists as most people number the members of their Church, viz. by the Families which constantly attend the, Divine Ordinances in their places of worship, they will make a larger body than you probably conceive. The Society, I believe, may be safely multiplied by five on an average to give us our states Congregations; which will then amount to 300,000. And if the calculation which, I think, some eminent writers have made, be just, that three fifths of mankind are un-adult (if I may use the expression) at any given period, it will follow that all the families, the Adults of which form our Congregations in these States, amount to 750,000. About one fifth of these are Blacks.

The work now extends in length from Boston to the South of Georgia; & in breadth from the Atlantic to Lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c.

But there are many hindrances in the way. Can they be removed?

1. Our Ordained Ministers will not, ought not, to give up their right of administering the Sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe that ^{between 60,000 & 70,000} ~~between 60,000 & 70,000~~ only out of the two hundred and fifty have been ordained Presbyters, and about 60 Deacons (only). The Presbyters are the choicest of the whole.

2. The other Breachers would hardly submit to a re-union, if the possibility of their rising up to Ordination depended on the present Bishops in America. Because tho' they are all, I think I may say, zealous, pious and very useful men, yet they are not acquainted with the learned Languages. Besides, they would argue, If the present Bishops would waive the Article of the Learned Languages, yet their Successors might not.

My desire of a re-union is so sincere and earnest that ^{these} ~~they~~ ^{difficulties} almost make me tremble: and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success: for tho' my influence among the Methodists in these States as well as in Europe is, I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply: nay, I know he will be exceedingly averse to it.

In Europe, where some steps had been taken, tending to a separation, all is at an end. Mr. Wesley is a determined Enemy of it, and I have lately borne an open and successful testimony against it.

Shall I be favoured with a private interview with You in Philadelphia? I shall be there, God willing, on Tuesday the 17th of May. If this be agreeable, I'll beg of You just to signify it in a note directed to me at Mr. Jacob Baker's Merchant, Market Street, Philadelphia. or, if you please, by a few lines sent me by the return of the Post at Philip Rogers's Esq. in Baltimore: ^{from your friend D. Magaw} and I will wait upon You with my friend D. Magaw. We can then enlarge on these subjects.

I am conscious of it, that secrecy is of great importance in the present state of the business, till the minds of You, Your Brother-Bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to Yourself and D. Magaw, till I have the honour of seeing You.

Thus, You see, I have made a bold venture on Your Pardon and Candour, and have opened my whole heart to You on the

subject as far as the extent of a small Letter will allow me. If You put equal confidence in me, You will find me candid and faithful.

I have, notwithstanding been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential Letter to the Rev. Mr. Jarratt, which gave him great satisfaction: and for the same reason I must write another to the Rev. Mr. Pettigrew. When I was last in America, I prepared and corrected a great variety of things for our Magazine, indeed almost every thing that was printed, except some loose hints which I had taken of ^{one of} my Journeys, and which I left in my hurry with Mr. Asbury, without ^{any} correction, intreating that no part of them might be printed which would be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above-mentioned gentlemen to be inserted in the Magazine, for which I am very sorry: and probably shall not rest till I have made my acknowledgments more public; though Mr. Jarratt does not desire it.

I am not sure whether I have not also offended You, Sir, by accepting of one of the offers made me by You and D.^r Magaw of the use of Your Churches about six years ago on my first visit to Philadelphia, without informing You of our Plan of Separation from the Church of England. If I did offend, (as I doubt I did, especially from what You said on the subject to Mr. Richard Dallam of Abington,) I sincerely beg Yours and D.^r Magaw's pardon. I'll endeavour to amend. But, alas! I am a frail, weak creature.

I will intrude no longer at present. One thing only I will claim from Your Candour — that if You have no thoughts of improving this proposal, You will burn this Letter, and take

no more notice of it (for it ^{is} would be a pity to have us
entirely alienated from each other, if we cannot unite in
the manner my ardent wishes desire. But if You will
further negotiate the business, I will explain my mind
still more fully to You on the probabilities of success.

In the mean time permit me, with great respect,
to subscribe myself,

Right Rev? Sir,

Your very humble servant in Christ

Thomas Coke

Richmond,

April 24. 1791.

The Right Rev?

Father in God, Bishop White.

You must excuse Interlineations, &c. as I am just
going into the country, & have no time to transcribe.

The Original
of a letter to
me from the
Editor, addressed
to the Editor in
a correspondence
which was in
strong terms.
1811 1812

The Right Reverend Father
in God
Bishop White
Philadelphia

Right Reverend Sir

From your well-known Character I am going to open my mind to you on a subject of very great moment

Being educated a Member of the Church of England from my earliest Infancy, being ordained of that Church, and having taken two Degrees in Arts and two Degrees in Civil Law in the University of Oxford which is entirely under the Patronage of the Church of England, I was almost a bigot in its favour when I first joined that great and good Man Mr. John Wesley, which is fourteen years ago. For five or six years after my Union with Mr. Wesley I remained fixed in my attachments to the Church of England: but afterwards, for many reasons which it would be tedious and useless to mention, I changed my sentiments, and promoted a Separation from it as far as my influence reached. Within these two years I am come back again: my Love for the Church of England has returned I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken, than formerly. I have many a time ran into error; but to be ashamed of confessing my error when convinced of it, has never been one of my defects. Therefore when I was fully convinced of my error in the steps I took to bring about a separation from the Church of England in Europe, I delivered before a Congregation ^{of about 3000 people} in our largest Chapel in Dublin on a Sunday-evening after preaching an exhortation, which in fact amounted to a recantation of my error. Sometime afterwards, I repeated the same in our largest Chapels in London, & in several other parts of England & Ireland: & I have reason to believe that my proceedings in this respect have given a death blow to all the hopes of a separation, which may exist in the minds of any in those Kingdoms.

On the same Principles I most cordially wish for a Pre-union of the Protestant Episcopal, and the Methodist, Churches in these States. The object is of vast magnitude. Our Work now reaches to Boston, northward; to Wilkes-County in Georgia, southward; & to Albany,

Vermont, Lake Champlain, Adirondack, and Kentucky, &c. &c. A length of about ^{3 or} 1400 miles, and a breadth of between 500 & 1000. Our Society in the States amount to upwards of 60,000. These, I am persuaded, may with safety be multiplied by five to give us our regular Sundays Congregations, which will make 300,000. If the calculations of some great Writers be just, three fifths of any given Country consist of Un-adults. So that the Families, the Adults of which regularly attend Divine Service among us, amount according to this mode of calculation to 750,000. About a fifth part of these are Blacks. How great then would be the strength of our Church, (will you give me leave to call it so? I mean, the Protestant Episcopal) if the two Stecks were made one?

But how can this be done? the magnitude of the Object would justify considerable sacrifices. A solemn engagement to use your Prayer-book in all our places of worship on the Lord's Day would of course be a sine qua non, a conception we should be obliged to make on our parts: (if it may be called a conception); and there would be, I doubt not, other conceptions to be made by us. But what conceptions would it be necessary for You to make? For the opening of this subject with all possible candour, it will be necessary to take a view of the ^{present} state of the Ministry in the Methodist Church in these States.

We have about 250 Travelling Preachers; and a vastly greater number of Local Preachers, I mean, Preachers who live on their Plantations or are occupied in the exercise of Trades or Professions, and confined to a small sphere of action in respect to their ministerial labours. About seventy of our Travelling-Preachers are Deacons (as we call them) or Presbyters. These are the most eminent and most approved of the whole Body: & a very excellent set of Clergy I really believe they are. We have about the same number of Deacons among the Travelling-Preachers, who exercise the Office of Deacon according to the Plan of the Church of England. These Ministers, both Presbyters and Deacons, must be elected by a majority of the Conference, before they can be ordained. A Superintendent only ordains the Deacons; and a Superintendent

must make one of the Presbytery for the Ordination of a Priest or Elder: and the Superintendents are invested with a negative voice in respect to the Ordination of any person that has been elected for the Office either of Elder or Deacon. Among the Local Preachers there is no higher Office than that of a Deacon. The Local Preacher does not pass through an Election for this Office: but if he bring a Testimonial signed by three Elders (one of whom must be, what we call, a Presiding-Elder, one who has the Government of a District, i. e. several Circuits joined together) three Deacons, three unordained Preachers, and the majority of the Class of which he is a Member (or the Stewards and Leaders of the whole Society of which he is a Member,) a Superintendent may then, if he please, ordain him: and a great many of the oldest and wisest of the Local Preachers have been ordained Deacons on this Plan.

Now, on a Re-union's taking place, our Ministers, both Elders and Deacons, would expect to have, and ought to have, the same authority they have at present, of administering the Ordinances according to the respective powers already invested in them. For this purpose I well know they must submit to a Re-Ordination, which I believe might be easily brought about, if every other hindrance was removed out of the way. But the grand objection would arise from the want of confidence which the Deacons and unordained Preachers would experience. The present Bishops might give them such assurances as would perhaps remove all their fears concerning them. But they could give no security for their Successors, or for any new Bishops who may be consecrated for the Episcopal Church in those States, which have not at present an Episcopal Minister. The requisition of Learning for the Ministry (I mean the Knowledge of the New Testament in the Original, and of the Latin Tongue) would be an insuperable objection on this ground, as the present Bishops, and the present Members of the General Convention, can give no sufficient security for their Successors. And the Preachers could never, I believe, be induced to give up the full confidence they have in

their present Superintendents, that they shall in due time rise to the higher Offices of the Church according to their respective merits, for any change of situation in which the confidence they should then possess would not be equivalent.

But what can be done to gain this confidence on the plan of a Re-union of the two Churches? I will answer this important question with all simplicity, plainness and boldness: and the more so, because, 1st I am addressing myself, I have no doubt, to a person of perfect candour: 2^d I have a Re-union so much at heart, that I would omit nothing that may, according to the best of my judgment, throw light on the subject: And, 3^d because I think I am not in danger from your charitable spirit, to be suspected in the present instance of pursuing after worldly honour: as it is probable I shall be elected President of the European Methodists, and shall not, I believe, receive greater marks of respect from the Methodists in these States, supposing I ever be a Bishop of the Protestant Episcopal Church, than they are at present so kind as to show me.

M^r. Asbury, our Resident Superintendent, is a great and good man. He possesses, and justly, the esteem of most of the Preachers & most of the People. Now, if the General Convention of the Clergy consented that he should be consecrated a Bishop of the Methodist Episcopal Church on the supposition of a Re-union, a very capital hindrance would be removed out of the way.

Again, I love the Methodists in America, and could not think of leaving them entirely, whatever might happen to me in Europe. The Preachers and People also love me. Many of them have a peculiar regard for me. But I could not with propriety visit the American Methodists, pursuing in our Church on this side of the water an Office inferior to that of M^r. Asbury.

But if the ^{am} ~~two~~ Houses of the Convention of the Clergy would consent to ^{consecrate} M^r. Asbury and me as Bishops of the Methodist Society in the Protestant Episcopal Church in these United States, ^{or by some other title, if that be not proper} on the supposition of the Re-union of the two Churches under proper mutual stipulations; and engage that the Methodist Society shall have a regular supply on the death of their Bishops,

and so ad perpetuum, the grand difficulty in respect to the Preachers would be removed — they would have the same men to confide in, whom they have at present, & all other mutual stipulations would soon be settled.

I said in respect to the Preachers, for I do not fully know Mr. Asbury's mind on the subject. I have my fears in respect to his sentiments: and if he do not accede to the Union, it will not take place so completely as I could wish. I wish You could see my ^{intent} heartily but that is impossible.

I think I need not observe that if things were brought to a happy issue, we should still expect to enjoy all our rights as a Society in the most exclusive sense, as we do now in Europe: I mean the receiving or rejecting Members in or from our Claves, Bands, Love-feasts, &c.

I have had the honour of three interviews with Bishop White on this subject, & some correspondence. In the present state of things I must intreat the favour of You to lay this business only before Your confidential Friends. And if You honour me with a Letter by the June Packet, directed to the Rev. D.^r Coke, at the New Chapel, City-Road, London, I will write to You again ^{immediately} after the English Conference, which will commence in Manchester the last Tuesday in next July.

The importance of the subject on which I have now written to You, will, I think, prevent the necessity of an apology for the Liberty I have taken in writing to You.

Permit me to subscribe myself, with great respect,

Right Res^t. Sir,

Your very humble

and obedient servant

Thomas Coke

The Right Reverend Father
in God, Bishop Seabury.

Philadelphia, May 14. 1791.



William Fox
The Right Reverend Father
in God

Dec 10

1874

Bishop Leabury

Connecticut



To Dr Chandler.
 Rev & dear Sir.

London
 April 28. 1785.

As you are setting out for America, & I for a more distant Country, I think it needful to leave with you some Account of myself & my Companions this life. At 8 years old, in 1715, I was sent by my Father, Rector of Epworth, to Westminster School, and placed under the Care of my Eldest Brother Samuel, a strict Churchman, who brought me up in his own Principles. In 1727 I was elected Student of Christchurch. My Brother John was then Fellow of Lincoln.

The first Year at College, I lost in diversions. The next, I betook myself to Study Diligence led me into serious Thinking. I went to the Weekly Sacrament, and persuaded two or three young Scholars to accompany me; and likewise to observe the Method of Study prescribed by the Statutes of the University. This gained me the harmless Nickname of Methodist. In half a year my Brother left his Curacy of Epworth, and came to our assistance. We then proceeded regularly in our studies, & in doing what good we could to the bodies and souls of men.

I took my Degree, & only thought of spending all my days at Oxford: But my Brother, who always had the Ascendant over me, persuaded me to accompany him & Mr Oglethorpe to Georgia. I exceedingly dreaded entering into holy Orders; but he overruled me here also; and I was Ordained Deacon by the Bishop of Oxford one Sunday & the next Priest by the Bishop of London.

Our only Design was, To do all the good we could, as Ministers of the Church of England, to which we were firmly attached both by Education & Principle. My Brother still acknowledged Her the best rational Church in the world.

In 1736 we arrived, as Missionaries in Georgia. My Brother took charge of Savannah, and I

Frederica: waiting for an opportunity of preaching to the Indians. I was in the mean time Secretary to Mr Ogilthorpe, and also Secretary of Indian Affairs.

The hardships of lying upon the ground &c soon threw me into a Fever and Dysentery, which forced me ~~which forced me~~ in half a year to return to England. My Brother returned the next year. Still we had no Plan but to serve God, and the Church of England. The lost Sheep of this Fold were our principal Care; not excluding any Christians of whatever denomination who were willing to add the Power of Godliness to their own particular Form.

Our Eldest Brother James was alarmed at our going on, and strongly expressed his Fears of its ending in a Separation from the Church. All our enemies prophesied the same. This confirmed us the more in our Resolution to continue in our Calling; which we constantly avowed, both in publick & private, by word, and preaching and writing: exhorting all our hearers to follow our ex-
ample.

My Brother drew up Rules for our Society, one of which was, Constantly to attend the Church, prayer and Sacrament. We both signed these Rules, & also our children.

When we were no longer permitted to preach in the Churches, we preached (but never in Church houses) in houses, or fields, & sent from thence (or rather carried) multitudes to Church, who had never been there before. Our Society in most places made the Bulk of the Congregation, both at prayer and sacrament.

I never lost my Dread of a Separation, or ceased to guard our Society against it. I frequently told them, "I am your servant as long as you remain members of the Church of England; but no longer should you ever forsake Her, you would renounce me."

Some of our Lay-preachers very early discovered an inclination to separate, which induced my Brother to publish "Reasons against a Separation;" as often as it appeared, we beat down the Schismatical Spirit.

Of

If any one did leave the Church, at the same time he left
our Society. For 20 years we kept the sheep in the fold,
and having fulfilled the number of our days, only wait-
ed to depart in peace.

After our having continued Friends for above 70 years
and Fellow Laborers for above 20, can any thing but death
part us? I can scarcely yet believe that in his 82^d year,
my Brother, my old intimate Friend and Companion
should have assumed the Episcopal Character, Ordain-
ed Elders, Consecrated a Bishop, and sent to ordain
the day preachers in America! I was then in Bristol
at his Elbow; yet he never gave me the least hint of his In-
tention. How was he surprised into so such an Action?
He certainly persuaded himself that it was right.

Lord Mansfield told me last year, that Ordination
was Separation. This my Brother does not and will not
see; or that He has renounced the Principles & Practices—
of his whole life; that he has acted contrary to all his Di-
-clamations, Proclamations, & Writings; rubbed his friends of
their bonding; realized the Wages of that Ordination;
and left an indelible Blot on his name, as long
as it shall be remembered.

Thus our Partnership here is dissolved — but
not our Friendship. I have taken him for better
& for worse, till death do us part — or rather reunite
in love inseparable. I have lived on earth a little
too long, who have to see this evil day. But I shall
very soon be taken from it, in steadfast faith that the
Lord will maintain his own Cause and carry on his
work, & fulfil his promise to his Church. So, I am
with you always even unto the end of the world!

Permit me to subscribe myself

Rev^d and dear Sir,

Yours faithful & obliged Serv^t & Brother

Charles Wesley

P. ✓

What will become of those poor things in the wilderness, the American Methodists? How have they been betrayed into a separation from the Church of England, which their pastors - us and they no more intended than the Methodists here! Had they had patience a little longer, they would have seen a Real Primitive Bishop in America, duly Consecrated by Three Scotch Bishops, who had their Consent from the English Bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference betwixt the members of Bishop Seabury's Church, and the members of the Church of England

You know I had the happiness to converse with that truly Apostolical man, who is esteemed by all, that know him as much as by you & me. He told me, he looked upon the Methodists in America as sound members of the Church and was ready to Ordain any of their Preachers whom he should find duly qualified. His Ordinations would be entirely genuine, valid and Episcopal.

But what are ^{you} ~~you~~ from Methodists now? Only
a New sect of Presbyterians. And, after my Brother's
death which is near so my age, what will be their end?
They will ^{lose all their wealth & possessions; they will} turn aside to vain & dangerous ^{of Dissensions} engagements; they will settle
again upon their ^{and} like other sects, ^{and} come to
nothing.

New London Aug^t 15th, 1795

Rev^d and dear Sir,

It has not been in my power till this day, to pay that attention to your letter of July 19th, which the importance of several subjects demanded. The great difficulty that defeated my application for Consecration in England, appeared to me to be the want of an application from the State of Connecticut. The objections were made; viz: that there was no precise charge made out by the civil authority, nor a stated revenue appointed for the Bps support. But these were removed. The other remained — for the civil authority in Connecticut being Presbyterian, & therefore could not be supposed to give provision for a Bp. And had this been removed, I am not sure another would not have started up: For this happened to me several times. I wanted, and procured a copy of an act of the Legislature of Connecticut, which puts all denomination of Christians on a footing of equality, (except the Roman Catholics, to whom it gives a special liberation) testified by the Secretary of the State; For to Connecticut all my negotiations were confined. The Bp. of Cant. wished it had been fuller, but thought it afforded ground on which to proceed. Yet he afterward said it would not do; & that the minister, without a formal requisition from that body, would not suffer the Bill, enabling the Bp. of London to ordain foreign candidates without their taking the Oath, to pass the Commons, if it contained a clause for consecrating Roman Bps. And as his Grace did not choose to proceed without parliamentary authority — though if I understood him right, a majority of the Judges & Crown Lawyers were of opinion he might safely do it — I turned my attention to the remains of the old sect Episcopal Church, whose consecrations I knew were derived from England, & their authority in an ecclesiastical sense, fully equal to the English Bps. — No objection was ever made to one on account of the legacies left for American Bps. Some people had surmises of this kind, but I know not where they arise.

I can see no good ground of apprehension concerning the titles of estates or emoluments belonging to the Bishops in your State. Your Bp. is still the Bp. of England fulfilling under a different civil government. We have in America the Bp. of Holland, of Scotland, of Sweden, of America, & every part of England. Denying the Bp. of England no more implies dependence on, or subsistence by Britain, than

fundamental rules. You seem thereby to have provided your selves from the benefit of after consideration. And by having the power of altering fundamental rules diffused through so large a body, it appears to me next to impossible to have them altered, even in some reasonable cases; because cases really reasonable may not ^{always} appear so to the minds of a large assembly. It should also be remembered that while human nature is, as it is, something of party, passion, or partiality, will ever be apt, in some degree, to influence the views & debates of a numerous mixed assembly.

2. I think you have too much circumscribed the power of your Bp. That the Duty & Office of a Bishop, differs in nothing from that of other Bishops, except in the power of Ordination & Confirmation, (Pamph. p. 16) the right of Presiding is a position that carries former opinion to the highest pitch—And how Presbyters, good Presbyters even finally, except ordination? But it does not appear that former had the support of the Church, in this opinion, but rather the contrary. Government as essentially pertains to Bps as ordination, may ordination is but the particular exercise of government. Whatever share of government Presbyters have in the Church, they have from the Bp, & must exercise it in conjunction with, or in subordination to him. And though a congregation may have a right—I am willing to allow it—to choose their minister, as they are to support him & live under his ministry, yet the Bps communion or license is necessary, because they are part of his charge; he has the care of their souls, & is accountable for them; & therefore the minister's authority to take charge of that congregation must come through the Bp.

The choice of the Bp is in the Presbyters, but the neighbouring Bps who are to consecrate him must have the right of judging whether he be a proper person or not. The Presbyters are the Bps council, without whom he ought to do nothing but matter of course. The Presbyters have always a check upon their Bp, because they can, neither Bp nor Presbyters, do any thing beyond the common course of duty without each other. I mean with regard to a particular desert; for it does not appear that Presbyters had any seat in general Councils, but by particular indulgence.

The people being the patrons of the Churches in this country, & having the means of the Bps & ministers support in their hands, have a sufficient restraint upon them. In cases that require it, they can apply to their Bp, who with the assistance of his Presbyters, will proceed, as the case may require, to censure, suspend or deposing of

of the offending Sluggishman. If a Bp. behaves amiss the neighbouring Brethren his judges, — then that are not to be trusted with those powers are not fit to be Bps. or Rectors, &c. &c.

This, I take it, is the constitution of the American Church, in its pure & simple state; and it is a constitution which, if adhered to, will carry itself into full effect. This constitution we have adopted an Connecticut; thus do hope to trust that we shall, by God's grace, exhibit to the world, in our government, discipline & order, a pure & perfect model of primitive simplicity.

Presbyters cannot be too careful in choosing their Bps; nor the People in choosing their Ministers. Sharpness men may, however, sometimes succeed; and to they will make as exact rules, & circumscribe their power, as you can. And an improper man in the Church, is an improper man, however he came there, & however his power be limited. The more you intrusted him, the greater temptation he is under to form a party to support him; ^{when his party is formed} all the powers of your convention will not be able to displace him. In short if you get a bad man, your laws & regulations will not be effectual — if a good man the general laws of the Church are sufficient.

Where civil States have made provision for ministers, it seems reasonable that they should define the qualifications & regulate the conduct of those who are to enjoy the emolument. But arbitrary associations for the exercise of such powers as your convention is to have, are always apt — such is the infirmity of human nature — to fall into parties, & when parties enter, animosity & discord soon follow. — Even what has been said you would suppose I shall object.

3. To the admission of Lay-members into Synods &c. I must confess I do, especially in the degree your fundamental rules allow. I have as great a regard for the Laity as any man can have. It is for their sake that Ministers are permitted in the Church. I have no Idea of aggrandizing the Clergy at the expense of the Laity; nor indeed of aggrandizing them at all. Decent means of living is all they have a right to expect. But I cannot conceive that the Laity can with any propriety be admitted to sit in judgment on Bps & Presbyters, especially when deposition may be the result, because they cannot take away a character which they cannot confer. It is incongruous to every idea of Episcopal government, that authority which confers power, can, for proper reasons, take it away; But where there is no authority to confer power, there can be none to desannul it. Wherever, therefore, the power of Ordination is lodged, the power

reason, the power of deprivation is lodged also.

Should it be thought necessary that the Society should have a share in the choice of their Bp — if it can be put on a proper footing, so as to avoid party confusion — I see not but that it might be admitted. But I do not apprehend that this was the practice of the primitive Church. In short, the rights of the Christian Church arise not from nature or compact, but from the institution of Christ: we ought not to alter them, but to receive & maintain them, as the holy Apostles left them. The government, sacraments, faith & doctrines of the Church are fixed & settled. We have a right to reason what they are, but we must take them as they are. If we new-model the government, why not the sacraments, creeds & doctrines of the Church? But then it would not be Christian Church, but our Church; & would remain so call it by what name we please.

I do therefore beseech the Clergy & Society, who shall meet at Philadelphia, to reconsider the matter before a final step be taken: And to endeavor to bring their Church government as near to the primitive pattern as may be. They will find it the simplest, & most easy to carry into effect; & if it be adhered to will be in no danger of sinking or falling.

I do not think it necessary that the Church in every State should be just as the Church in Connecticut is, though I think that the best model. Particular circumstances, I know, will call for particular considerations. But in so essential a matter as Church government is, no alterations should be made that affect its foundation. If a man be called a Bp who has not the Episcopal powers of government, he is called by a wrong name, even though he should have the power of ordination & confirmation.

Let me therefore again entreat that such material alterations, & forgive me if I say, unjustifiable ones, may not be made in the government of the Church. I have written freely as becomes an honest man; & am a case which I think calls for freedom of sentiment & expression. I wish not to give offence, & I hope none will be taken. Whatever I can do consistently to assist in procuring Bps in America, I shall do cheerfully, but beyond that I cannot go, & I am sure neither you, nor any of the friends of the Church, would wish I should.

If any expression in this letter should seem too warm, I will be ready to correct the mode, but the sentiments I must retain till I find them wrong. When I will freely give them up. In this matter I am not interested. My ground is, taking & I wish not to extend my authority beyond its present limits. But I do most earnestly.

most wish to have our Acts in all the States so settled that it may be one
 Act, united in government, doctrine, & discipline - that there may be no divisions
 among us - no opposition of interests - no clashing of opinions. And permit me to hope
 that you will at your approaching Convention so far recede in the points I have
 mentioned, as to make this practicable. Your Convention will be large & every mark
 to be respected. Its determinations will influence many of the American States, and
 property will be materially affected by them. These are too many arguments
 for calm & cool deliberation. Human passions & prejudices, & if possible, infirmi-
 ties, should be laid aside. Among men will be attended with dreadful consequen-
 ces. Patience & prudence must be exercised: and should there be some uncom-
 mon cases that press hard for a remedy, harsh decisions will not mend them; in
 doubtful cases they will probably have a bad effect.

May the Spirit of God be with you at Philadelphia & as I persuade my-
 self, the Holy Spirit of this Act is the Holy Spirit of you all, I hope for the best
 effects from your meeting.

I send you the alterations which it has been ^{here} thought proper to make
 in the Liturgy, & accommodate it to the civil constitution of this State. You
 will observe that there is no Collect for the Congress. We have no back-
 wardness in that respect, but thought it our duty to know whether this civil
 authority in this State has any directions to give in that matter, & that cannot
 be known till their next meeting in October.

Some other alterations were proposed, of which Mr. Forrester took a copy;
 & I would send you a copy had I time to transcribe it. The matter will be
 reported at New Haven the 14th of September. Should we come to any determina-
 tion, the Brethren to the foreward shall be informed of it.

With my best regards to the Convention & to you, I remain
 your affect. friend &c.

Samuel Rye Ep. of the Conn.

I have taken the liberty to inclose a copy of my letter of
 Concurrence, which you will please to communicate to the Con-
 vention. You will also perceive it to be my wish that this letter
 should be communicated to them; & which, I presume, there can be
 no objection.

We do hereby agree to the Constitution
of the Church as modified this day
in the Convention. ^{by Apstles} ~~September~~ 1789

Samuel Seabury D. D. Bp.
Epl. Chh. Connect.

Commisnat—

Abraham Jarvis A. M.
Ruler of Christ Church
Middletown—

Bela Hubbard A. M.
Rector of Trinity Church
New Haven—

Samuel Parker D. D.
Rector Trinity Church Boston
Massachusetts a clerical
Deputy for Massachusetts &
New Hampshire—

your affectionate Bro & Sister Sew^t

Samuel Cornett.

your affect^d hum^l serv^t

S. B. Cornett

your affectionate Brother &
very hum^l serv^t

Samuel B. Cornett.

Wishing you both many happy returns
of this season, I remain your affect^d hum^l serv^t.

S. B. Cornett. W. H. S. L.

your affect^d hum^l serv^t

Samuel, B. Ep^l Church Cornett.

believe me to be with esteem

& affection your Bro & Sister Sew^t

Samuel & Elizabeth

1876
1.

A SHORT ACCOUNT
OF THE
ESTABLISHMENT
OF THE

New See of Baltimore in Maryland,

AND OF CONSECRATING THE

Right Rev. Dr. JOHN CARROLL first BISHOP thereof

On the Feast of the Assumption, 1790.

WITH A

DISCOURSE

DELIVERED ON THAT OCCASION,

AND THE AUTHORITY FOR CONSECRATING THE
BISHOP, AND ERECTING AND ADMINISTERING
THE SAID SEE.

TO WHICH ARE ADDED

EXTRACTS from the different BILLS of RIGHT and
CONSTITUTION of the UNITED STATES,—That
Liberty of Conscience is the Birth-right of every Man,
and an Exclusion of any religious Test for ever.



L O N D O N :

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THE
JOURNAL OF
JAMES M. SMITH

OF THE
AMERICAN
MUSEUM OF NATURAL HISTORY

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4

A SHORT ACCOUNT
OF THE
ESTABLISHMENT
OF THE
NEW SEE OF BALTIMORE.

THE Roman Catholic religion was introduced into Maryland, together with the first settlers in the reign of Charles I. who granted that province to the Lord Baltimore a catholic nobleman, as a refuge for persons of his religion from the severity of the penal laws, which that unfortunate monarch wanted either the power or the fortitude to restrain. A number of catholic gentlemen and others emigrated from England and Ireland with the hope of enjoying that repose in the new settlement, which was denied them in their native country. The unrelenting spirit of per-

B

secution

lection pursued them over the Atlantic. It deprived them of the just fruits of their labours, it debarred them from every post of trust and profit in the colony which they had settled, it compelled them to maintain Protestant ministers, and finally it enforced against them many of the British penal laws, from the cruelty of which they had fled. R. F. Andrew White an English Jesuit of eminent piety and zeal accompanied the first colonists in 1632, and from that date till the late revolution the American catholics in Maryland and Virginia were constantly served by Jesuit missionaries successively sent from England. About the year 1720 the R. F. Grayton and others introduced catholicity into Pennsylvania, and it has since received a remarkable increase in that province. Since the peace of 1783 and the settlement of the American constitution, penal laws are no longer known, and Catholics enjoy an equal participation of the rights of human nature with their neighbours of every other religious denomination. The very term of *toleration* is exploded, because it imports a power in one predominant sect to indulge that religious liberty to others, which all claim as an inherent right. Catholic clergymen of various orders and nations

tions have resorted to America, and they every where find an ample vineyard to cultivate. In this state of religious freedom the clergymen judged it expedient to give stability and dignity to the catholic religion by the establishment of a regular hierarchy, and they therefore petitioned from the Pope the creation of an episcopal See and the appointment of a diocesan Bishop. The Pope applauding their zeal graciously admitted their request, and allowed them to elect their first Bishop. The Rev. Dr. John Carroll who had been for some years the superior of the mission was the object of their choice, and this Gentleman was accordingly appointed first Bishop of Baltimore. Upon the receipt of his Bulls from Rome he immediately repaired to England where his person and merit were well known, and presented himself for consecration to the Right Rev. Dr. Charles Walmesley Bishop of Rama, senior Vicar Apostolical of the catholic religion in this kingdom. By invitation of Thomas Weld Esq. the consecration of the new Bishop was performed during a solemn high Mass in the elegant chapel at Lulworth Castle, on Sunday the 15th day
of

of August 1790, being the feast of the Assumption of the Blessed Virgin Mary, and the munificence of that gentleman omitted no circumstance which could possibly add dignity to so venerable a ceremony. The two Prelates were attended by their respective assistant priests and acolytes according to the rubric of the Roman Pontifical; the richness of their vestments, the music of the choir, the multitude of wax lights and the ornaments of the altar concurred to increase the splendor of the solemnity, which made a lasting impression upon every beholder. When the whole company was seated, the following short address was delivered to the congregation by one of the assistant Priests.

A S H O R T A D D R E S S,

DELIVERED AUGUST 15, 1790.

I N T H E

CHAPEL OF LULWORTH CASTLE,

A T T H E C O N S E C R A T I O N

O F T H E R I G H T R E V E R E N D

Dr. J O H N C A R R O L L,

A P P O I N T E D F I R S T B I S H O P O F T H E N E W
E R E C T E D S E E O F B A L T I M O R E I N N O R T H
A M E R I C A.



O U R blessed Lord and Redeemer having defeated the powers of hell by the triumph of the cross, formed to himself a kingdom on earth which was to consist of the chosen of every nation, because all nations were now become his own by right of conquest. The Sun of justice which rose from the East, has in its progress enlightened every region of the globe, and the kingdom of Christ, the church, under the government of his Vicar and of
pastors

pastors deputed by him, has successively embraced the whole world. Ages succeed ages, empires subvert empires, but the empire of Jesus Christ perseveres ever one and the same, ever persecuted and ever conquering, because all human revolutions are entirely subservient to it, and the formation of the kingdom of Christ is the ultimate object of the whole dispensation of providence in the government of this world. Never perhaps was this truth more sensibly evinced, than in the late violent convulsions, by which the hand of the Almighty has dismembered the great British empire, and has called forth into existence a new empire in the Western world, the destinies of which, we trust, are founded in his tenderest mercies. For although this great event may appear to us to have been the work, the sport of human passions, yet the earliest and most precious fruit of it has been the extension of the kingdom of Christ, the propagation of catholic religion, which heretofore fettered by restraining laws, is now enlarged from bondage and is left at liberty to exert the full energy of divine truth. Already is catholicity extended to the utmost boundaries of the immense continent of America, thousands are there earnestly demanding catholic instructors,
and

and all penetrated with reverence for the apostolical See of St. Peter have concurred to demand, from his successor a catholic prelate, whose knowledge and whose zeal may establish the faith of Peter upon the ruins of those errors, which the first inhabitants carried forth with them from this country. But if Britain infected them with error, we have the consolation to know that their catholicity is also derived immediately from us; and as we in former ages received the faith of Rome from the great St. Gregory and our apostle St. Austin, so now at the interval of twelve hundred years, our venerable prelate the heir of the virtues and labours of our apostle, will, this day, by commission from the successor of St. Gregory, consecrate the first Father and Bishop of the new church, destined, as we confide, to inherit those benedictions which the first called have ungratefully rejected. Glorious is this day, my brethren, for the church of God which sees new nations crowding into her bosom; glorious for the prelate elect, who goes forth to conquer these nations for Jesus Christ, not by the efforts of human power, but in the might of those weapons which have ever triumphed in this divine warfare; he is not armed with the strength of this world, but he
is

is powerful in piety, powerful in zeal, powerful in evangelical poverty and firm reliance on the protection of that God who sends him. Glorious is this event, for his numerous spiritual children, to whom his virtues have long endeared him, comforting it is to us who have been long connected with him by the virtuous ties of education profession and friendship; but in a special manner, my brethren, honourable and comforting is this awful solemnity to his and our common benefactor, the founder of this holy sanctuary, which shall be revered through succeeding ages, even by churches yet un-named, as the privileged, the happy spot, from whence their episcopacy and hierarchy took their immediate rise; and this precious distinction will be justly attributed to the protection and favour of the glorious mother of God, whose house it is*, and through whose patronage all christian churches are founded. On this her greatest solemnity, my brethren, it is your duty to implore the particular assistance of the great Queen of heaven; and while you are edified by the solemn rites with which the Catholic Church consecrates her prelates, you will earnestly solicit the

* It is dedicated to the B. V. Mary.

descent of the Holy Ghost on the Bishop elect, that like another Austin he may worthily fulfil the extent of the apostleship to which he is called, and when you implore for him the sevenfold grace of the Holy Spirit, you will not fail to demand it through the intercession of her whom you daily salute, "Mother of divine grace."

In full confidence of her protection and blessing upon our ministry, we proceed to the solemnity of the Consecration.

THE AUTHORITY

OF HIS HOLINESS

P O P E P I U S VI.

FOR CONSTITUTING THE

New See of Baltimore in Maryland.

TRANSLATED FROM THE ORIGINAL.

FOR THE REMEMBRANCE OF POSTERITY.

W H E N from the eminence of our apostolical station, we bend our attention to the different regions of the earth, in order to fulfil to the utmost extent of our power the duty which our Lord has imposed upon our unworthiness of ruling and feeding his flock; our care and solicitude are particularly engaged, that the Faithful of Christ who dispersed through various provinces are united with us by Catholic communion, may be governed by their proper pastors and diligently instructed by them in the discipline of evangelical life and doctrine. For it is our principle, that they who relying on the divine assistance have regulated their lives and manners, agreeably to the

the precepts of Christian wisdom, ought so to command their own passions as to promote by the pursuit of justice their own and their neighbour's spiritual advantage; and that they, who have received from their Bishops, and by checking the intemperance of self-wisdom, have steadily adhered to the heavenly doctrine delivered by Christ to the Catholic Church, should not be carried away by every wind of doctrine, but grounded on the authority of divine revelation should reject the new and varying doctrines of men, which endanger the tranquility of government, and rest in the unchangeable faith of the Catholic Church. For in the present degeneracy of corrupt manners into which human nature ever resisting the sweet yoke of Christ is hurried, and in the pride of talents and knowledge which disdains to submit the opinions and dreams of men to the evangelical truth delivered by Jesus Christ, support must be given by that heavenly authority which is entrusted to the Catholic Church as to a steady pillar and solid foundation which shall never fail, that from her voice and instructions mankind may learn the objects of their faith and the rules of their conduct, not only for the obtaining of eternal salvation, but also for the regulation of this life and the

maintaining of concord in the society of this earthly city. Now this charge of teaching and ruling first given to the apostles and especially to St. Peter the prince of the apostles, on whom alone the church is built, and to whom our Lord and Redeemer entrusted the feeding of his lambs and of his sheep, has been derived in due order of succession to Bishops, and especially to the Roman Pontiffs, successors of St. Peter and heirs of his power and dignity, that thereby it might be made evident that the gates of hell can never prevail against the church, and that the divine founder of it will ever assist it to the consummation of ages, so that neither in the depravity of morals nor in the fluctuation of novel opinions the episcopal succession shall ever fail or the bark of Peter be sunk. Wherefore it having reached our ears that in the flourishing commonwealth of the Thirteen American States many faithful Christians united in communion with the chair of Peter, in which the centre of catholic unity is fixed, and governed in their spiritual concerns by their own priests having care of souls, earnestly desire that a Bishop may be appointed over them to exercise the functions of episcopal order, to feed them more largely with the food of salutary doctrine,

doctrine, and to guard more carefully that portion of the catholic flock; We willingly embraced this opportunity which the grace of Almighty God has afforded us to provide those distant regions with the comfort and ministry of a Catholic Bishop. And that this be effected more successfully and according to the rules of the sacred canons, We commissioned our Venerable brethren the Cardinals of the holy Roman church, directors of the Congregation *de propaganda fide*, to manage this business with the greatest care, and to make a report to us. It was therefore appointed by their decree, approved by us, and published the twelfth day of July of the last year, that the priests who lawfully exercise the sacred ministry and have care of souls in the united States of America, should be empowered to advise together and to determine, first, in what town the episcopal See ought to be erected, and next who of the aforesaid priests appeared the most worthy and proper to be promoted to this important charge, whom We, for this first time only, and by special grace permitted the said priests to elect and to present to this apostolical See. In obedience to this decree the aforesaid priests exercising the cure of souls in the United States of America,

unanimously

unanimously agreed, that a Bishop with ordinary jurisdiction ought to be established in the town of Baltimore, because this town situate in Maryland which province the greater part of the priests and of the faithful inhabit, appeared the most conveniently placed for intercourse with the other States, and because from this province Catholic religion and faith had been propagated into the others. And at the time appointed for the election, they being assembled together, the sacrifice of holy Mass being celebrated, and the grace and assistance of the Holy Ghost being implored, the votes of all present were taken, and of twenty six priests who were assembled twenty four gave their votes for our beloved son John Carroll, whom they judged the most proper to support the burden of episcopacy, and sent an authentic instrument of the whole transaction to the aforesaid Congregation of Cardinals. Now all things being maturely weighed and considered in this Congregation, it was easily agreed that the interests and increase of Catholic religion would be greatly promoted, if an episcopal See were erected at Baltimore, and the said John Carroll were appointed the Bishop of it. We therefore, to whom this opinion has been reported by our beloved

beloved son Cardinal Antonelli Prefect of the said Congregation, having nothing more at heart than to ensure success to whatever tends to the propagation of true religion and to the honour and increase of the Catholic Church; by the plenitude of our apostolical power, and by the tenour of these present, do establish and erect the aforesaid town of Baltimore into an episcopal See for ever, for one Bishop to be chosen by us in all future vacancies; and We therefore, by the apostolical authority aforesaid, do allow, grant and permit to the Bishop of the said city, and to his successors in all future times, to exercise episcopal power and jurisdiction, and to hold and enjoy all and every right and privilege of order and jurisdiction, and of every other episcopal function, and which Bishops constituted in other places are empowered to hold and enjoy in their respective churches, cities and dioceses, by right, custom or by other means, by general privileges, graces, indults and apostolical dispensations, together with all pre-eminencies, honours, immunities, graces and favours, which other Cathedral Churches, by right or custom, or in any other sort, have, hold and enjoy. We moreover decree and declare the said episcopal See thus erected, to be subject
or

or suffragan to no Metropolitan right or jurisdiction, but to be for ever subject immediately to us, and to our successors the Roman pontiffs, and to this apostolical See. And till another opportunity shall be presented to us of establishing other Catholic Bishops in the United States of America, and till other dispositions shall be made by this apostolical See, We declare, by our apostolical authority, all the Faithful of Christ living in Catholic communion, as well ecclesiastics as seculars, and all the clergy and people dwelling in the aforesaid United States of America, though hitherto they may have been subject to other Bishops of other dioceses, to be henceforward subject to the Bishop of Baltimore in all future times; and to this Bishop and to his successors we impart power to curb and check, without appeal, all persons who may contradict or oppose their orders, to visit personally or by deputies all Catholic Churches, to remove abuses, to correct the manners of the faithful, and to perform all things which other Bishops in their respective dioceses are accustomed to do and perform, saving in all things our own authority and that of this apostolical See. And, whereas by special grant, and for this first

first time only, we have allowed the priests exercising the cure of souls in the United States of America, to elect a person to be appointed Bishop by us, and almost all their votes have been given to our beloved son John Carroll Priest; We being otherwise certified of his faith, prudence, piety and zeal, forasmuch as by our mandate he hath during the late years directed the spiritual government of souls, do therefore, by the plenitude of our authority, declare, create, appoint and constitute the said John Carrol Bishop and Pastor of the said church of Baltimore, granting to him the faculty of receiving the rite of consecration from any Catholic Bishop holding communion with the apostolical See, assisted by two Ecclesiastics vested with some dignity, in case that two Bishops cannot be had, first having taken the usual oath according to the Roman Pontifical. And we commission the said Bishop elect to erect a church in the said city of Baltimore, in form of a Cathedral Church, inasmuch as the times and circumstances may allow, to institute a body of clergy deputed to divine worship and to the service of the said church, and moreover to establish an episcopal seminary either in the same city

or elsewhere as he shall judge most expedient, to administer ecclesiastical incomes, and to execute all other things which he shall think in the Lord to be expedient for the increase of Catholic faith and the augmentation of the worship and splendour of the new-erected church. We moreover enjoin the said Bishop to obey the injunctions of our Venerable brethren the Cardinals Directors of the sacred Congregation *de propaganda fide*, to transmit to them at proper times a relation of his visitation of his church, and to inform them of all things which he shall judge to be useful to the spiritual good and salvation of the flock trusted to his charge. We therefore decree that these our letters are and ever shall be firm, valid and efficacious, and shall obtain their full and entire effect, and be observed inviolable by all persons whom it now doth or hereafter may concern; and that all Judges ordinary and delegated, even auditors of causes of the sacred apostolical palace, and Cardinals of the holy Roman church must thus judge and define, depriving all and each of them of all power and authority to judge or interpret in any other manner, and declaring all to be null and void, if any
 one,

one, by any authority, should presume, either knowingly or unknowingly, to attempt any thing contrary thereunto. Notwithstanding all apostolical, general or special constitutions and ordinations, published in universal, provincial and synodical councils, and all things contrary whatsoever.

Given at Rome at St. Mary Major, under the Fisherman's Ring (Seal) the 6th day of November 1789, and in the 15th Year of our Pontificate.

D U P L I C A T E.

L. S.

R. CARD, BRASCHI ONESTI.

NOTES

TO THE

FAC-SIMILE REPRINT.

The preceding pages, copied in fac-simile, by photo-lithographic process, for the HISTORICAL CLUB, from a very rare pamphlet secured in England by the Rev. Francis L. Hawks, D. D., LL. D., and now in the possession of the Rev. Wm. Stevens Perry, D. D., shew that, in marked contrast with the care taken that, at the Consecration of Seabury, and of White and Provoost, all should be done in accordance with the ancient Canons, the Romish hierarchy in this country began with a most irregular consecration, by *one* Bishop—a Bishop “*in partibus*,” and this, as will be seen, authorized by a Papal Bull.

Pages 20 to 32 of the pamphlet herewith reprinted, are taken up with “Extracts from the different Bills of Right and Constitutions of the Thirteen United States of North America: declaring Liberty of Conscience as the Birth-

right of all men. With copies of their Oaths of Allegiance and Trust."

It seems sufficient here, without reprinting these Extracts in full, to cite their Headings, which are, *verbatim et literatim*, as follows:

New Hampshire Bill of Rights,—Part I. Article 5.
Dated at Concord, Oct. 31, 1783.

Massachusetts Constitution, Part I. Article 2. Dated at Cambridge, March 2. 1780.

Rhode Island Charter;—14th Charles II.

Connecticut signed the General Convention, esteeming any particular Declaration unnecessary.

New York Constitution, April 20. 1777.—Articles 38. and 39.

New Jersey Constitution,—July 2, 1776.—Art. 18.

Pennsylvania Declaration of Rights,—Sept. 28, 1776.
—Chap. 1. Art. 2.—Chap. 2. Sect. 10.—Sect. 40.

Delaware Declaration of Rights,—Sept. 20, 1776—Sect. 2. and 3.—Constitution, Art. 22.

Maryland Declaration of Rights,—Aug. 14. 1776.—Art. 33. 35.—Constitution, Art. 55.

Virginia signed the General Convention.

North Carolina—Dec. 19. 1776.—Declaration of Rights, Art. 19.—Constitution, Art. 34. 40 41.

South Carolina signed the Convention.

Georgia Constitution—Feb. 5. 1777.—Art. 56.

EXTRACTS from the GENERAL CONSTITUTIONAL DECLARATIONS of the THIRTEEN UNITED STATES of AMERICA, assembled in CONGRESS, September 17, 1787, and the 12th of their INDEPENDENCE.

It is curious to notice the evident satisfaction these Declarations as to liberty of conscience gave to English and American Romanists in 1790, and then read the *Encyclicals* of Gregory XVI, (August 13, 1832), and of Pius IX, (December 8, 1863), denouncing the "insanity" * of those who declare, that, "Liberty of conscience is the right of every man, and that this right ought in every well governed State to be proclaimed and asserted by the law," † and the 79th Article of the *Syllabus*, stigmatizing the error of those who deny "That the civil liberty of every mode of worship, and, the full power given to all of overtly and publicly manifesting their opinions, and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.‡

* "Deliramentum."

† "Libertatem conscientiae et cultuum, esse proprium cujuscumque hominis jus, quod lege proclamari et asseri debet in omni recte constitutâ societate."

‡ "Civilem cujusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populorum mores animosque facilius corrumpendas, ac indifferentismi pestem propagandam."

Extract of a letter from Dr. Keble, Bp. of London,
to the Lords Commissioners of Trade & Plantations,
Feb. 7. 1759

Soon after I was made Bp. of London, I went to
wait upon *King*, & laid before him *State of the*
Religion in the Plantations, & *Necessity there was of*
settling a Bp. in those Parts. His Majesty heard me
very graciously, upon which I offered him, whether
I might apply to his Ministers. He consented to it,
but I never could have an opportunity of meeting
with *his Ministers*. After frequent Delays & no
Hopes of Success, I waited upon *King* again, & had
his Leave to acquaint *his Ministers*, that it was his
Majesty's Measure, they should take into Consider-
ation. ^(He is absent in the meantime) This produced a Meeting at *White-
hall*. The Meeting produced nothing. The
last Effort I made, was by desiring *King's*
Consent, that I might lay what I had to pro-
pose to his Majesty in Council, which accord-
ingly was done 6 or 7 years ago, & I have heard
nothing of it since.

It may be asked, perhaps, why *his Majesty's*
Bp. of London could not go on with his Jurisdiction a-
broad, as his Predecessors had done ever since
the Settlement of *the Colonies*?

My Answer is, that if *his Jurisdiction* had
come to me on *Foot of customary Usage*,
as it had done to my Predecessors, till Bp. *Gilbert*
Tinney, I should have made no Difficulty of
acting upon that Foot, & I doubt not, but those
who came after me would have gone on in
the same Way. But when Bp. *Gilbert*, in *Regents*

Light House to himself, applied for a Patent, & of
 Consideration thereof was referred to Attorney
 & Solicitor General, & they reported that if
 Jurisdiction was in of Courts, & that of City of
 London had no Right to meddle, it was time
 for us to consider of Danger that attends
 of Invasion of of Personage of of Courts, which
 could not be avoided, but by accepting a
 Patent of like Terms, with that which was
 granted before, which I judged not proper
 for us to do.

Extract from
 a letter of
 Mr. Thacker
 to
 Mr. Thacker
 of London
 & Newcastle
 Feb. 22. 1757

Good Mr Peters

God be thanked, that you are come safe, & so much improved in your Health, and have left things in so comfortable a State in Pennsylvania I heartily wish you all possible Benefit from the Waters at Scarborough: and shall be very glad to see you, and discourse with you about American Affairs. But I must beg you to lay aside all Forms, and that we may converse together as two plain men, who are fellow Servants.

The Scheme for Bishops in our Colonies is in the Hands of the Kings Ministers, who have promised to consider it, but have not yet declared their Thoughts concerning it. Dr Chandler hath lately made me a Visit, & told me that he shall make no Objection to it. If it suit your Convenience to take the Archbishop of York in your Way from Scarborough to London, you will do him a pleasure, and find him a very worthy and able man, and better acquainted, than any one here, with the State of our Plantations. I am, with much Esteem, & a Repetition of all good Wishes,

Your loving Brother

Tho. Cant.

Lambeth, Aug 11. 1764.

Brooksville May. 28. 1865

Rev. Dr.

I recd the favor of your letter of the 18th in due time allowing for its coming thro' London & yesterday I was favored wth 1st of the 23rd — I came out of town later & I designed, but too early to see anything finished abt any part of the American affairs. Far persons see this the important call, that that country makes for order & due government, in the new acquisitions particularly. I think your thought abt limiting the scheme of Episcopacy, to begin it in Canada, might do very well. Write what vigorously the endeavor of the best friends of that country & consequently of this; except there is clarity & foresight in those who are to execute whatever is planned? — I ought not to despair: but I cannot help having many unhappy thoughts upon the neglect of that great Empire, w^{ch} will mould or away, & regards to the Mother Country, if it is properly nourished & supported: What may be produced in time, I cannot say: but your knowledge of that Country will be of great service to those that wish well to it. You know my inclinations, & they are always ready; but I can do no more than plan, as well as my poor judgment will allow me. I shall be present July & then at all things & always glad to hear as I can with true regard & most affectionate & faithful friend A. A. B.

Service for the 4th of July

With 2 Laurencea before

Morning & Evening Prayer

1. Ye shall hallow the year & proclaim Liberty throughout all the land unto all the Inhabitants thereof. It shall be a jubilee unto you; & ye shall return every man unto his possession, & ye shall return every man unto his family.

2. The Lord hath been mindful of us and he shall bless us; he shall bless them that fear him both small & great, O that men would therefore praise the Lord for his goodness and declare the wonders that he doth for the children of men.

Hymn instead of the verse

My Song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Who can express the noble acts of the Lord: or shew forth all his praise?

The works of the Lord are great: fought out of all them that have pleasure therein.

For he will not always be chiding: neither keepeth he his anger for ever.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

For look: how high the heaven is in comparison of the earth; so great is his mercy toward them that fear him.

See, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.
Thou, O God, hast proved us: thou also hast tried us, even as silver is tried.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. —

Proper Psalms 118 — except v. 10. 11, 12, 13, 22. 23. ?
to conclude with v. 24. ~~Psalm 125~~
1 Lesson. Deut. 8 — 2. 2. 3. 4. 5. Verse 12. 23. Both
inclusive. —

Collect for the day: to be said immediately after the Lesson.
Almighty God who hast in all ages shewed forth thy power
& mercy in the wonderful preservation of thy Church,
and in the protection of every nation & people professing
thy holy and eternal truth and putting their own trust
in thee; We would thee our unfeigned thanks & praise
for all thy public mercies and more especially for
that signal and wonderful manifestation of thy Provi-
dence which we commemorate this day; Wherefore
not unto us, O Lord, not unto us, but unto thy name
be ascribed all honour and glory, in all churches
of the Saints, from generation to generation, through
Jesus Christ our Lord. Amen.

A Thanksgiving for the day to be said after the
General Thanksgiving.

O God whose name is excellent in all the earth
and thy glory above the heavens, who as on this day dost
inspire and direct the hearts of our Delegates in Congress
to lay the perpetual foundations of peace, liberty, & justice;
we bless and adore thy glorious majesty for this thy loving
kindness & Providence, And we humbly pray that the devout
sense of this signal mercy may renew and encrease in us
a spirit of love & thankfulness to thee its only author
a spirit of peaceful submission to the laws & government
of

of our country, and a spirit of fervent zeal for our holy religion which thou hast preserved & secured to us and our posterity. May we improve these inestimable Blessings for the further advancement of religion, liberty and science throughout this land, till the wilderness & solitary place be made glad through us, and the Desert to rejoice & blossom as the rose.
This we beg &c.

In the Proposed Book several changes and additions have been made in the Service, as followeth: the following Sentences replace that erased in the preceding Draft:

The Eternal God is thy refuge,
and underneath are the everlasting arms.

Deut. xxxiii. 27
Israel shall dwell in safety alone;
The fountain of Jacob shall be upon a
land of corn and wine; also his heavens
shall drop down dew. ver. 28.

Happy art thou, O Israel; who
is like unto thee, O people favoured
by the Lord:— the shield of thy help,
and who is the sword of thy excellency. ver. 29.

The proper Psalm is cxviii. except 7. 10. 11. 12. v.

¶ The Epistle. Philippians, iv. 4.

Rejoice in the Lord always; and again
I say, rejoice. Let your moderation be
known unto all men. The Lord is at hand.

Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts & minds through Christ Jesus. Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things.

The Gospel.

¶ St. John viii. 31.

Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed & were never in bondage to any man: how sayest thou then, Ye shall be made free? Jesus answered them: verily, verily I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

Dear Sir,

New York April 4th 1786

It is with peculiar pleasure that I send you the following copy of a Letter which I have just had the Honor of receiving from the Secretary of Foreign Affairs.

The Convention of the Protestant Episcopal Church in that State will be held on the Third Tuesday of next month. I hope your Printer will have it in his power before that time, to furnish me with a few complete Copies of the New Prayer Book.

I am with the greatest Esteem &c.
your most affectionate Friend &c. very
Humble Servant

Sam^l Provost.

Dear Sir,

Gravenor Square Jan^y 4th 1786.

A Day or two after the Receipt of your Letter of Nov. 1st and that of President Lee, which came with it, I wrote to the Arch Bishop of Canterbury, by Colonel Smith for an Hour when I might have the Honor to pay my respects to his Grace, and was answered very politely that he would be glad to have the Honor of seeing me next Day between Eleven and Twelve, accordingly I went yesterday and was very agreeably received by a venerable and amiable Prelate, with whom I had before long exchanged Visits of Ceremony.

I told his Grace that at the House of two very respectable Characters in America, the late President of Congress

and the present Secretary of State for the department of foreign affairs, had the honor to be the bearer to his Grace of a letter from a deputation of delegates from the Episcopal Churches in most of the Southern States, which had been authorized to inquire that "might be acquainted with its contents." — That in this case of course, I acted in no official character, having no instructions from Congress or indeed from the Convention; but that I thought it most respectful to them as well as to his Grace to present the letter in person. — The Lord Bishop answered that all that he could say at present, was that he himself was very well disposed to question the wisdom of the war by no means one of those who wished that contention should be kept up between the two Bishops or between one party and another in America; but on the contrary was desirous of doing everything in his power to promote harmony and good feelings. —

I then said that if his Grace would take the trouble of sending me letters from Mr. Lee and others, he would perceive the wishes of those for them, in sending the letters to my care. — I gave him the letters which he read attentively, and returned and added that it was a great satisfaction to him to see that gentlemen of character and reputation were interested themselves in it. — That the prisoners in the United States could not have the full and complete enjoyment of their religious liberties without it, and he supposed that it was also a great satisfaction to him to have secured this point from me upon this occasion. — And he would take the liberty to ask me if it were not an improper question whether the intervention of the English Bishops would not prove necessary and disadvantageous in America. — I replied that my answer could hardly be that of a private citizen, and on that point. I had no words to say, that the people of the United States in general were for liberal & generous treatment. I might indeed employ a stronger word, and call it a right in the last degree of kindness to withhold from Americans the same treatment, and I thought that I could not see any reasonable ground for English Bishops and that the English believe that a woman is more of a foreigner than a man.

The Grace would then please to say that the Government of America ought to be a Government, might be allowed to aid in the foundation of Government. —

He hoped the Characters which should be recommended would be good ones.

I replied that these were in the Churches in America, able men of Character altogether unimpeachable, and that such and such only, I presumed would be recommended. — I then rose to take my leave and his question asked me, if he might be at liberty to mention that I had made him this visit on this occasion, I answered, certainly, if his grace should judge it proper. —

Thus, Sir, I have fulfilled my Commission and remain as usual

Yours &c

(Signed)

John Adams

{Copy}

His Excellency John Jay Esq.

Reverend Sir,

Charlottesville in Virginia May 13th 46

I have the honor to enclose you the copy of a letter that I lately received from the hon. Mr Adams at the Court of London, in answer to a letter that I wrote to him from New York last Fall, by the desire of several Members of the Episcopal Convention that met at Philadelphia the last year. I am very happy Sir to find the Archbishop of Canterbury so liberally disposed to comply with the Memorial of that Convention to the Bishops of England, and hope that this beginning will end in the right organization of our Church, the want of which hath hitherto greatly injured it. I have the honor to be, with the highest respect and esteem, Dear Sir your most obedient and very humble servant

Richard Henry Lee

BRISTOL, SEPT. 10, 1784.

To Dr. COKE, Mr. ASBURY, and our Brethren
in *NORTH-AMERICA*.

1. **B**Y a very uncommon train of Providences, many of the Provinces of *North-America* are totally disjoined from their Mother-Country, and erected into Independent States. The English Government has no Authority over them either Civil or Ecclesiastical, any more than over the States of *Holland*. A civil Authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any Ecclesiastical Authority at all. In this peculiar Situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little Sketch.
2. Lord KING's Account of the Primitive Church convinced me many years ago, That Bishops and Presbyters are the same Order, and consequently have the same right to ordain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling Preachers. But I have still refused, not only for Peace' sake: but because I was determined, as little as possible to violate the established Order of the national Church to which I belonged.
3. But the case is widely different between England and North-America. Here there are Bishops who have a legal Jurisdiction. In America there are none, neither any Parish Ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's Supper. Here therefore my scruples are at an end: and I conceive myself at full liberty, as I violate no Order and invade no man's Right, by appointing and sending Labourers into the Harvest.

4. I have accordingly appointed Dr. COKE and Mr. FRANCIS ASBURY, to be joint *Superintendents* over our Brethren in North-America: As also RICHARD WHATCOAT and THOMAS VASEY, to act as *Elders* among them, by baptizing and administering the Lord's Supper. And I have prepared a Liturgy little differing from that of the Church of England (I think, the best constituted national Church in the World) which I advise all the Traveling-Preachers to use, on the Lord's Day, in all their Congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the Supper of the Lord on every Lord's Day.
5. If any one will point out a more rational and scriptural way, of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.
6. It has indeed been proposed, to desire the *English* Bishops, to ordain part of our Preachers for *America*. But to this I object, 1. I desired the Bishop of *London*, to ordain only one; but could not prevail: 2. If they consented, we know the Slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this intangle us? 4. As our *American* Brethren are now totally disentangled both from the State, and from the *English* Hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand fast in that Liberty, wherewith God has so strangely made them free.

JOHN WESLEY.

Rev^d Sir

I am just now favoured with a line from you, which I receive immediately. I am sorry that I am engaged to visit for Derby, early to morning & evening. I would have waited on you myself on Saturday or on Monday, but that it is ^{time} the appointed for examining our Society, which finds me full employment from morning to night. If you stay a week or two longer in the town, we have an hour's conversation with you, will be a great pleasure to.

Rev^d Sir

Edw. Head
I am &c. 1745.

Your obedient Servant & Servant
John Wesley

I wished to have had a conversation with
Mr. Bailey, concerning his recent system of
-speaking America; & had conveyed to him a
letter of introduction from Mr. Phillips, with
that design. But I considered this letter as a civil
question & being hurried with domestic preparations
for my departure, did not collect any more.

So

The Rev. Dr. Whelan
at Mr. Barker
30 Derby Street, Parliament Street
Westminster

A Declaration of certain fundamental Rights & Liberties
of the Protestant Episcopal Church of Maryland; had & made
at a convention or Meeting of the Clergy of the said Church,
duly assembled at Annapolis Aug^o 13^o 1788, agreeable to a
Vote of the General Assembly passed upon a petition pre-
sented on the same and Behalf of the said Clergy.

Whereas by the Constitution and Form of Government of this State
all persons professing the Christian Religion are equally entitled
to protection in their Religious Liberty, and no person by any
Law (or otherwise) ought to be molested in his Person or Estate
on account of his Religious persuasion or profession, or for his
religious practices; unless, under colour of Religion, any man shall
disturb the good order, peace, or safety of the State, or shall infringe
the Laws of morality, or injure others in their natural,
civil or religious rights - And Whereas the ecclesiastical and

Spiritual Independence of the different Religious Denominations
Societies, congregations, and Churches of Christians in this State,
necessarily follows from, or is included in, their civil independence.

Therefore we the Clergy of the Protestant Episcopal Church
of Maryland, (heretofore denominated the Church of England, as by
Law established) with all duty to the civil authority of the State,
and with all good and good will to our Fellow-Christians of
every other Religious Denomination, do hereby declare make
known and claim the following as certain of the fundamental
Rights and Liberties inherent and belonging to the said
Episcopal Church, not only of common Right, but agreeable to the
express words, spirit and design of the Constitution & Form
of Government aforesaid. Viz—

1st We consider it as the undoubted Right, of the said Protestant
Episcopal Church, in common with other Christian Churches under

the American Revolution, to complete and preserve himself as an entire Church, agreeable to her ancient Usage and Profession; and to have the free enjoyment and free exercise of those purely spiritual and personal rights which are essential to the Being of every Church or Congregation of the faithful; and which, being derived only from Christ and his Apostles, are to be maintained independent of every foreign or other Interdiction, so far as may be consistent with the civil Rights of Society.

2. That ever since the Reformation, it hath been the received Doctrine of the Church whereof we are Members (as shewn by the Constitution of this State is entitled to the pastoral Enjoyment of certain Property and Rights under the Denomination of the Church of England) that there be three Orders of Ministers in that Church, Bishops, Priests and Deacons, and that an Episcopal Ordination and Communion are necessary to the Valid Administration of the Sacraments, & the due Exercise of the Ministerial Functions, in the said Church.

3. That, without calling in Question, or touching the Liberties with any other Christian Churches or Societies concerning their Rights, Modes and Forms, we cordially and declare it to be an Essential Right of the said Protestant Episcopal Church, its Rite & enjoying the Continuance of the said three Orders of Ministers for ever, so far as concerns Matters purely Spiritual, & that no persons in Character of Ministers except such as are in the Communion of the said Church and duly called to the Ministry by regular Episcopal Ordination can or ought to be admitted into or enjoy any of the Churches, Chapels, Glades or other Property formerly belonging to the Church of England in this State, & which by the Constitution and Form of Government is secured to the said Church for ever, by another and better and lawful Means, as the Superior Order of

Ministers, may in future be denominated.

45 That it is the Right, so much by the Duty, of the said Church, when duly organized, consulted and represented in a Synod or Convention of the different Orders of her Ministry and People, to revise her Liturgy, Forms of Prayer & publick Worship, in order to adapt the same to the late Revolution & other local circumstances of America, which it is humbly conceived may and will be done, without any other or farther Departure from the Venerable Order and beautiful Forms of Worship of the Church from whence we spring, than may be found expedient in the Change of our Salutation from a Daughters to a Sister Church.

William Smith President — St. Paul's & Chester Parishes, Kent County

John Lardner St. Michael's - Talbot
~~John MacPherson~~ Wm and Mary Parish Charles County

Samuel Keene Dorchester Parish Dorchester County
Wm West St. Paul's Parish Baltimore County.

Wm Thomson St. Stephens Cecil County

Walter Magowan St. James Parish Anne Arundel County

John Stephen - All Faith Parish - St. Mary's County

Thos. In. Claggett St. Paul's Parish Prince Georges County

George Goldiey - King & Queen - Saint Mary's County

Joseph Mepenger St. Andrews Parish - St. Mary's County

John Brewie St. Peter's Parish Talbot County

Walter Harrison - Durham Parish, Charles County.

Wm Hanna St. Margaret's Westminster

Thomas Galt St. Ann's Annapolis

John Andrews St. Thomas Baltimore County

Hamilton Bell, Stepheny, Somerset County

Francis Walker Thent Island. -

John Stewart St. Colman's Parish Charles County. -

St. James Annals of Georgia April 26th 1797

Right Rev^d Sir

I have just now heard by the means of your Return to America in
Bishops orders, the Information gives me great Pleasure, & I would beg leave
thus early to congratulate you on the occasion. Permit me Reg^d Rec^d Sir
to inform you, that a Convention of our Church will be held at Chester
Town in Kent County on the fourth Tuesday in May next. I have Reason to
believe that a large Representation will be more complete than it ever has
as yet been in this State, & that Matters of Magnitude will be then brought
forward. In this Situation of our Affairs, I would take the Liberty to solicit
your Presence there; if you can possibly make it convenient. A Gentleman
of your Character, a Native of this State, a Bishop of our excellent Church
Presiding & presiding in our Church Assembly would give weight & dig-
nity to all our Proceedings, & would have a decided Inclination to promote
the Interest of our Church, to unite us all firmly together, & to lay us in a more
desirable Situation than we have been in, since our Revolution. I should think
myself highly honoured, by a Reception of orders from you by the means of
turning, informing me whether you think it will be in your power to attend
or not. In Case you can not possibly make it convenient, I shall em-
brace the first Opportunity of paying my respects to you personally
in Philadelphia.

With Sentiments of the most respectful

I have the Honour to be

Reg^d Rec^d Sir

By our most Obedient Servant

Thos. In^d Claaggett

11

2

Proceedings of the ^{4th} Convention
held in New York Oct^r 1784
in 9th Land. meeting of L^r
Wm. Torrey, who presided

Oct. 6th A.M.
Upon Motion, the Rev^d D^r William Smith was called to the Chair
as President of this Convention, & the Rev^d Benjamin Moore was
appointed Secretary.

The Letters of Appointment & other Documents produced by the
several Members above mentioned were read; and also the follow-
ing Letters from the Clergy of Massachusetts Bay & Connecticut

Here Insert the Letters

It being resolved that a Committee of ~~three~~ Clerical & ~~three~~
Lay-Deputies be appointed to survey the fundamental Principles
of a general Constitution for this Church, the following Gentlemen
were appointed, viz —

Rev^d D^r Smith

D^r White

Mr Parker

Mr Provoost

~~Mr~~ Mr Clarkson

Mr De Hart

Mr Crag

Mr Duane

The same Committee are desired to frame & propose to
the Convention a proper Substitute for the State Prayers in
the Liturgy to be used for the sake Uniformity, till a further
Review shall be undertaken by general authority & consent of the Church

Oct. 7th Present as above —

The Committee appointed Yesterday to prepare the fundamental Principles of an ecclesiastical Constitution for this Church, reported an Essay for this purpose, which being read & duly considered and amended, was adopted as follows, viz —

THE Body now assembled, recommend to the Clergy and Congregations of their Communion in the States represented as above, and propose to those of the other States not represented, That as soon as they shall have organized or associated themselves in the States to which they respectively belong, agreeably to such Rules as they shall think proper, they unite in a general ecclesiastical Constitution, on the following fundamental Principles.

- I. That there shall be a general Convention of the Episcopal Church in the United States of America.
- II. That the Episcopal Church in each State, send Deputies to the Convention, consisting of Clergy and Laity.
- III. That associated Congregations in two or more States, may send Deputies jointly.
- IV. That the said Church shall maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution, and the Constitutions of the respective States.
- V. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a Member of the Convention, ex Officio.
- VI. That the Clergy and Laity assembled in Convention, shall deliberate in one Body, but shall vote separately; and the Concurrence of both shall be necessary to give Validity to every Measure.
- VII. That the first Meeting of the Convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next; to which it is hoped, and earnestly desired, That the Episcopal Churches in the respective States, will send their Clerical and Lay Deputies, duly instructed and authorized to proceed on the necessary Business herein proposed for their Deliberation.

Signed by Order of the Convention,

WILLIAM SMITH, D. D. President.

Resolved that it be recommended to the Clergy in the respective Churches here represented to appoint in each State a Committee of not less than two Clergy men to examine Persons who in the present Emergency are desirous of officiating as Readers, & to direct them to such Duties as they are to perform; and that it be recommended to the Congregations not to suffer any Lay Persons to officiate in their Churches other than such as shall be certified by said Committee to be only qualified —

From Rev. Dr. Inglis *Remission Nova Scotia:-*
 Highburyend Str, June 13, 1796

My Son will have the honour of presenting this to you. He is about embark for New York on a visit to his relations there; & as he has expressed a desire of seeing Philadelphia before his return, I avail myself of the opportunity of introducing him thither; for although you saw him in London, he is so much grown & altered since that you will scarcely know him. My intention is to send him to Oxford, before he departs, as soon as this horrid War is over; & was desirous that he might see some part of America - its two principal Cities at least - before he goes to England.

I have also to thank you for your last letter in answer to mine, inquiring after my friends soon after the calamitous disorder which swept off so many of the citizens of Philadelphia. It afforded me the truest pleasure to learn that they had mostly escaped, & that so few of them had fallen victims on the occasion. I sincerely wish those that you may be long preserved from a similar calamity.

Since writing to you last, I have moved into the country. The fresh air of Halesworth, standing on the margin of the Ocean, & surrounded with me much; & was under the necessity of trying what effect a change of situation would produce. I removed to this place, where I had purchased lands & built a house. The situation is elevated & dry, the air mild, as clear as any in Wiltshire; the roads for many miles all round me, as good as any Turnpike in England. A twelvemonth has elapsed since my removal, & yet has fully answered my most sanguine expectations; for now feel better, thank God, than I have been any summer for twenty years past.

The Episcopal Church in the American States has sustained a great loss in the death of my old friend, Bostwick Seabury. He was a worthy man, of very respectable abilities, & excellent principles. I have not heard who is to succeed him in Connecticut. The number of Bishops in the States is now considerably increased, which gives me sincere pleasure; as it indicates a flourishing state of the Church, & will be a security to it against the ruinous effects of infidelity & enthusiasm, so prevalent in these times, & equally destructive to rational religion, & to the welfare of Society. At present has been attended with such terrible consequences in Europe, that we should dread its presence more than that of any pestilence - I pray God to preserve this continent from its direful effects - it militates no less against its temporal, than its eternal welfare & happiness.

Wm

My colleague, the Bishop of Quebec, is a most amiable & respectable character; but unfortunately the great distance between us precludes any other intercourse than by letter. This is an inconvenience which I very much lament; for many advantages, besides the satisfaction, would accrue from a personal intercourse, & mutual communication of advice & counsel. Your situation in this respect is preferable to ours — with you, several Bishops frequently meet, & consult each other.

By this conveyance I write to Mr. Wignihop, who, I hope is still alive & well. — Please to present my best compliments to Mr. White; believe me to be, with the truest esteem,

Respect Reverend Sir,
Your affectionate Brother
Faithful, humble servant

Charles Nova Scotia

P.S. Be so good as to present my best compliments to Dr. Magan. I am preparing to set out for Halifax with one of my daughters, when the other with my son set out for New York, which induces me so much that I am not able to write to him, or else I would willingly do it. Remember me also to Dr. Cornthwaite. Are his sermons yet published? I have not heard from our friend Deane this long time; nor do I even know in what part of England he is settled at present.

Respect Reverend Bishop White

To the Committee of the general Convention at Philadelphia, the Rev.^d
 Dr. White President, the Rev.^d Dr. Smith, the Rev.^d Mr. Brewster, the Rev.^d James
 Duane, Samuel Powell and Richard Allen Esq^{rs}

Mr. President and Gentlemen.

Influenced by the same Sentiments of fraternal regard
 expressed by the Archbishops and Bishops in their answer to your Address, We desire
 you to be persuaded that if We have not yet been able to comply with your Request
 the Delay has proceeded from no tardiness on our part. The only Cause of it has
 been the Uncertainty in which We were left by receiving your Address unaccompanied
 by those Communications with regard to your Liturgy, Articles and Doctrinal
 Constitution, without the Knowledge of which we could not presume to apply to
 the Legislature for such Powers as were necessary to the completion of your Wishes.
 The Journal of the Convention, and the first part of your Liturgy, did not reach
 us till more than two Months after our receipt of your Address, and We were not in
 possession of the remaining part of it, and of your Articles, till the last day of
 April. The whole of your Communications was then, with as little Delay as possible
 taken into Consideration at a Meeting of the Archbishops and Bishops of the
 Bishops, being all who were then in London and able to attend; and it was
 impossible not to observe with Concern, that if the Essential Doctrines of our
 Common Faith were retained, less respect however was paid to our Liturgy than
 its own Excellence, and your declared Attachment to it, had led us to expect. Not
 to mention a Variety of verbal Alterations, of the Necessity or propriety of which
 We are by no means satisfied, We saw with Grief, that Two of the Confessions of
 our Christian Faith, respectable for their Antiquity, have been entirely laid aside
 and that even in that which is called the Apostles Creed, an Article is omitted,
 which was thought necessary to be inserted, with a View to a particular Heresy,
 in a very early Age of the Church, and has ever since had the venerable
 Sanction of universal Reception. Nevertheless as a Proof of the sincere Desire
 which We feel to continue in spiritual Communion with the Members of your
 Church in America, and to complete the Orders of your Ministry, and trusting
 that the Communications which We shall make to you, on the subject of these and
 some other Alterations, will have their desired Effect, We have, even under these
 Circumstances, prepared a Bill for conveying to us the Powers necessary for this
 purpose. It will in a few Days be presented to Parliament, and We have the best
 reasons to hope that it will receive the Assent of the Legislature. This Bill will
 enable the Archbishops and Bishops to give Episcopal Consecration to the persons who
 shall

shall be recommended, without requiring from them any Oath or Subscrip-
tion inconsistent with the situation in which the late Revolution has placed them; upon
Condition that the full Satisfaction of the Sufficiency of the Persons recommended,
which you offer to Us in your Address, be given to the Archbishops and Bishops. You
will doubtless receive it as a strong Mark of our friendly Disposition towards you,
and of our Desire to avoid all Delay on this Decision, that we have taken this earliest
Opportunity of conveying to you this Intelligence, and that we forward (as supposing
ourselves invested with that Power which for your Sakes we have requested) to state
to you particularly the several Heads, upon which that Satisfaction which you
offer, will be accepted, and the Mode in which it may be given. The Anxiety which
is shown by the Church of England to prevent the Admission of unqualified Persons
into even the Inferior Office of our Ministry, confirms our own Sentiments, and
prints it out to be our Duty, very earnestly to require the most decisive Proofs of
the Qualifications of those who may be offered for Admission to that Order, to
which the Superintendence of those Offices is committed. At our several Ordinations
of a Deacon and a Priest, the Candidate submits himself to the Examination of the
Bishop as to his Proficiency in Learning; He gives the proper Security of his
Credence in the Faith by the Subscriptions which are made previously necessary; He
is required to bring Testimonials of his virtuous Conversation during the Three
preceding Years; and that no Mode of Inquiry may be omitted, publick Notice of his
offering himself to be ordained is given in the parish Church where he resides or
ministers, and the people are solemnly called upon to declare, if they know any
Impediment for the which he ought not to be admitted. At the Time of Ordination too
the same solemn Call is made on the Congregation then present.

Examination, Subscription and Testimonials are not indeed repeated
at the Consecration of an English Bishop, because the person to be consecrated
has added to the Securities given at his former Ordinations that sanction, which
arises from his having constantly lived and exercised his Ministry under the Eyes
and Observation of his Country. But the Objects of our present Consideration are
very differently circumstanced; Their Sufficiency in Learning, the Soundness of their
Faith and the purity of their Manners, are not Matters of notoriety here; Means
therefore must be found to satisfy the Archbishops who consecrate, and the Bishops
who present them, that, in the Words of our Church, "They be apt and meet for their
Learning and godly Conversation to exercise their Ministry duly to the Honour of
God, and the edifying of his Church, and to be wholesome Examples and Patterns
to the Flock of Christ."

With regard to the first Qualification, Sufficiency in good Learning, we
apprehend that the subjecting a Person, who is to be admitted to the Office of a
Bishop in the Church, to that Examination which is required previous to the
Ordination

Ordination of Priests and Deacons, might lessen that reverend Estimation, which ought never to be separated from the Episcopal Character: We therefore do not require any further satisfaction on this point than will be given to us by the Terms of our Testimonials in the annexed paper; fully trusting that those who sign them will be well aware, how greatly Incompetence in this respect must lessen the Weight and Authority of the Bishop, and affect the Credit of the Episcopal Church.

Under the second Head, that of Subscription, our Desire is to require that Subscription only to be repeated, which you have already been called upon to make by the Tenth Article of your Ecclesiastical Constitution: but We should forget the Duty which We owe to our own Church, and act inconsistently with that sincere Regard which We bear to yours, if We were not explicit in declaring, that, after the Disposition We have shown to comply with the Prayer of your Address, We think it now incumbent upon you to use your utmost exertions also for the removal of any stumbling block of Offence, which may possibly prove an Obstacle to the Success of it. We therefore most earnestly asked you, that previously to the Time of your making such Subscription, you restore to its Integrity the Apostles Creed, in which you have omitted an Article merely, as it seems, from Misapprehension of the Sense in which it is understood by our Church. Nor can We help adding, that We hope you will think it but a decent proof of the Attachment which you profess to the Services of our Liturgy, to give to the other two Creeds a Place in your Book of Common Prayer, even tho' the Use of them should be left discretionary. We should be inexpressible too if at the Time when you are requesting the Establishment of Bishops in your Church: We did not strongly represent to you that the Eighth Article of your Ecclesiastical Constitution appeared to us to be a Degradation of the Clerical, and still more of the Episcopal Character. We persuade ourselves that in your ensuing Convention some Attention will be thought necessary in this Article, — before this reaches you: or, if not, that due Attention will be given to it in consequence of our Representation.

On the Third and last Head, which respects Purity of Ministers, the Reputation of the Church, both in England and America, and the Interest of our common Christianity, is so deeply ~~concerned~~ ^{concerned} in it, that We feel it our indispensable Duty to provide on this Subject, the most effectual Securities. It is presumed that the same previous public Notice of the Intention of the Person to be consecrated will be given in the Church where he resides in America, for the same reasons, and therefore nearly in the same Term, with that now in England. ^{For those on the Continent} The roll upon the Banns present at the Time of consecration, must be deemed of little Use before a Congregation composed of those to whom the person to be consecrated is unknown. The Testimonials signed by Persons living in England admit of Reference and Examination, and the Characters of those who give them are subject to Scrutiny, and in Cases of criminal Deceit, to Punishment. In Respect to these Circumstances

are less applicable to Testimonials from America, those Testimonials must be more explicit, and supported by a greater Number of Signatures. We therefore think it necessary that the several Persons Candidates for Episcopal Consecration, should bring to the both a Testimonial from the general Convention of the Episcopal Church, with as many Signatures as can be obtained, and a more particular one, from the ^{respective} Conventions in those States which recommend them. It will appear from the Tenor of the Letters Testimonial used in England a Form of which is annexed that the Ministers who sign them bear Testimony to the Qualifications of the Candidates on their own personal Knowledge. Such a Testimony is not to be expected from the Members of the General Convention of the Episcopal Church in America on this Occasion. We think it sufficient therefore that they declare they know no Impediment but believe the Person to be consecrated is of a virtuous Life and sound Faith. We have sent you such a Form as appears to us proper to be used for that purpose. More specific Declarations must be made by the Members of the Convention in each State from which the Persons offered for consecration are respectively recommended, their personal Knowledge of them there can be no Doubt of. We trust therefore they will have no Objection to the Adoption of the Form of a Testimonial which is annexed and drawn upon the same Principles and containing the same Attestations of personal Knowledge with that above mentioned as required previously to our Ordinations. We trust We shall receive those Testimonials signed by such a Majority in each Convention that recommend as to leave no Doubt of the Fidelity of the Candidates upon the Minds of those whose Consciences are concerned in the consecration of them.

Thus much We have thought it right to communicate to you without Reserve at present, intending to give you farther Information as soon as We are able. In the mean Time We pray God to direct your Councils in this very weighty Matter and are &c. President and Gentlemen

Your Affectionate Brethren
J. Cantuar.
M. C. J.

13
New London May 1st 1787

Right Reverend & dear Sir,

It is with great pleasure I take an opportunity of presenting my congratulations on your safe return to Philadelphia, for the success of your application to the English Archbishop.

You must be equally sensible with one of the presenting parties of the Church of England in this country, of the necessity of union & concord, among all its members in the United States of America, not only to give stability to it, but to fix it on its true & proper foundation. Probably nothing will contribute more to this end, than uniformity in worship & discipline, among the Churches of the different States. It will be my happiness to promote so good & necessary a work: And I take the liberty to propose, that, before any decided step be taken, there may be a meeting of yourself & Bp. Provost, with me, at such time & place as shall be convenient; to try whether some plan can not be adopted, that shall, in a quiet & effectual way, secure the great object which, I trust, we should all heartily rejoice to see accomplished. For my own part, I cannot help thinking that the most likely method will be, to retain the present Book of Common Prayer, accomodating it to the civil Constitution of the United States. The government of the Church, you know, is already settled: a body of canons will however be wanted to guard

to give energy to the government, & ascertain its operations.

I have written to Rev. Brewster on this subject, & have invited him to visit us at the stated Convocation of our Clergy which is to be held at Stamford Thursday after Thanksgiving. I regret that the distance & time will most probably prevent you to do us that favour; more especially as I think it would greatly promote so essential an object as the union of all our Churches must be esteemed. May God direct us in all things!

Believe me to be, Right Reverend, & dear Sir,

your affectionate Brother,
& humble Servant,

Samuel D. P. Cornwell.

Rev. Bro. D. P. Cornwell.

Winfax Glebe 28th April 1787

Dear Sir,

Your Letter of the 15th certifying your safe return made me very happy - It is an event about which I have ^{been} exceedingly anxious for many reasons, and altho some of them are of a selfish nature, yet be assured that I partake in no small degree of that Joy which your real friends must feel on the occasion.

Since your departure for Europe, the repeal of our incorporating Act, and the revival of some Old Laws in consequence of it have placed the Episcopal Church in this State (myself in particular) in a very embarrassing situation; so much so that I believe it would puzzle our whole bench of Chancellors to determine our exact situation. I consider my own as very critical, and am anxiously waiting the meeting of our Convention (16th May) who I hope will determine what is proper to be done. Should they be of opinion that I ought to proceed immediately to England, I shall set out as soon as they furnish me with a sufficiency to defray the Expenses of the Voyage, of which, by the bye, there is no appearance as yet. As there

are

are frequent opportunities from this place frequently as well as convenience will determine me to make Philippine here; and as I know not how sudden my movements may be after the Convention rises, it is my earnest wish to possess all the information you have to communicate previous to my leaving home, which will be about the 10th May. I must request you to lose no time in doing this as your communications may be necessary either to determine some of the resolutions of the Convention, or for the regulation of my own conduct at a time when I consider myself to be very critically situated. I would, on this occasion, recommend your sending your Letter under cover, directed to Mr. Wm. Herbert Muck! in Alexandria, whose particular care of the inclosed I shall previously engage.

I am very sorry to hear that our Wyke friend has been in so dangerous & distressing a situation. I hope that his Native Air and the present agreeable season will soon restore his health.

Please to remember me very respectfully to Mrs. White, & tell her I congratulate ^{her} very sincerely on the occasion of your safe return - I am sorry your meeting should have been embittered by anything so painful as reflections on the loss of a child.

I remain, my dear Sir,

Your very affect^d Brother
& most true friend D. Griffith

Extract from a Letter from Bp. Teger,
describing the interior of the Chapel of
Lambeth Palace.

The present Screen still was
was placed by hand. The queer little window
over the screen was inserted by Jaxon.
The Western lancets were obscured by the
building up against the Chapel of what is
known as the Toller's Tower. The present
vaulted ceiling only dates from 1647, &
replaced a flat one, which Laud put up.
The marble pavement is also due to him.
There is now no stained glass remaining.
But a very perfect scheme existed in
Laud's time, the repairs of which formed

a charge of superstition against him, at his
Trial. Fortunately there is a full contempor-
aneous account of all the objects, & how they
were healed. The N.W. window commencing
with the Creation, & after travelling all round
with the sacred story, the crucifixion filling
the Eastern & altar windows, the S.W. window
brings the whole to an end by a representation
of the last judgment: Of course this entire
scheme is to be faithfully reproduced
in the restoration

Believe me

Always yours

W. G. Fozz.

The Reverend

Chas. R. Hale D.D.

Know all Men

by these Presents, that *Wm.* Samuel Provost D.D. Bishop of the Protestant Episcopal Church in the State of New York. Treating Bishop, Samuel Secretary D.D. Bishop of Connecticut and Rhode Island. William White D.D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. James Madison D.D. Bishop of the Protestant Episcopal Church in the State of Virginia, under the protection of Almighty God, in Trinity Church in the City of New York, on Monday the seventeenth of Sept. in the year of our Lord one thousand seven hundred and ninety two are then and there rightly and canonically consecrated and joined in Christ Thomas John Claggett D.D. Late Rector of St. James Church in the State of Maryland of whom sufficiency in good Learning, soundness in the Faith and purity of Manners we were fully assured, into the office of Bishop of the Protestant Episcopal Church in the said State to which the said Thomas John Claggett hath been elected by the Convention of the said State. In testimony whereof *Wm.* I have signed these presents and caused seals to be affixed, given in the City of New York this nineteenth day of September in the year of our Lord one thousand seven hundred and ninety two.



J. H. H. H.

Wm. White.



Samuel



Provost



J. H. H. H.

*Instrument upon
Bishop Claggett's Letter of Consolation.*

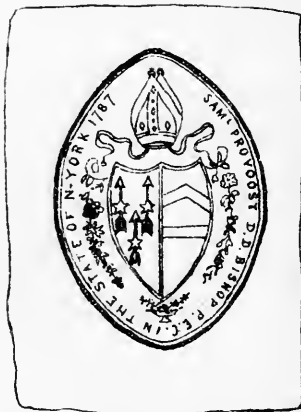
*Certificate of the consecration of the Rev^d Reverend
Father in God Thomas John Claggett D.D. Bishop
of the Protestant Episcopal Church in the State of*

Maryland

27th September 1792



*Seal of Bishop Carroll, appended to
Bishop Claggett's Letter of Consolation*



Lambeth, Oct. 12. 1760.

Good Dr Smith

Having received a long Letter from
Mr Macdonachan, & another from his Followers, I have
written to him a very long Answer, which I have told
him is intended for their perusal also: And I have
ordered Copies of them all to be made for you. God grant,
that the pains, which I have taken, may be of some
Service. I am very much obliged to you for your Account
of him. You will see, that there are two or three ^{small} Chrono-
logical mistakes in it. And all mistakes should be avoid-
ed, but especially all Exaggerations, in speaking of an
Opposer. Such things give him great Advantages. And
they, who in any Part of a Controversy either carry their
Assertions too far, or use too harsh or vehement Expres-
sions, cannot with so good Grace or near so good Effect,
remark & expose the Faults, of which the other side is
guilty. I hope therefore, that Mr Macdonachans Heat will
induce those, who speak or write or act against him to be
very cool: & upon their Guard to take the Benefit of his not
being so. I hope likewise, that his Accusations of the Clergy,

Letter from Dr Smith to Mr Macdonachan
in 1760 (see above page)

as not preaching the Doctrines of the Gospel, will induce them, not only to give Caution against any erroneous Opinions into which he may have fallen, which should be done with the utmost Circumspection; but much more, diligently to inculcate whatever Truths border upon his Errors, and whatever Articles he charges them with denying or slighting. For they will greatly discredit him by thus convicting him of false accusations provided they do it with mildness and, indeed I think it hath been a pretty general Defect amongst us, that we have not insisted sufficiently in our Discourses, on the peculiar Doctrines of Christianity, nor enforced sufficiently our practical Exhortations with peculiarly Christian Motives. This hath furnished the Methodists & others with a Handle for representing us, as mere moralizers, and as hoping to obey Gods Commands by our own Strength, and be saved by our own good Works. Doubtless they wrong us but they will seem to be in the right, and to be the more scriptural & orthodox preachers, unless we dwell oftener on the fallen Condition of man, on the Efficacy of Faith, & the Necessity of sanctifying Grace. Doing this, we shall discredit their Imputations upon us; & remonstrate with Weight against the Extremes, into which they run. Many of the Tutors in our Universities, have sadly neglected instructing their pupils in Theological Knowledge:

of which all should have a good Inchure; but all, who are intended for Orders, a very strong one. It is indeed the chief thing, that they should learn: the only one, absolutely necessary. I hope due Care is taken about it in your College.

Had I been consulted beforehand about your Convention, I should have been much afraid of its giving Offence: though I am very sensible, that you may as allowably meet to hold friendly Conferences, as any other Set of Men. God be thanked, that you have a Governor, who hath viewed the matter in so just a Light. You will certainly be careful, in your future meetings, neither to give Him, nor the people of any Denomination, nor the Bishop, any Umbrage. Indeed I think you would have done better, if you had asked his Opinion previously, whether you should take this Step. And I wish, that you had addressed yourselves to Him only, and not to me also. Yet I know you meant no Disrespect to Him, and great Civility to me: for which I desire you, good Dr Smith, to return my very hearty Thanks to the whole Assembly at their next meeting, and assure them of my earnest Desire to do good Office to every one of them in particular, as well as to join with them in serving our Common Cause. No one hath more at

Heart the Establishment of Bishops in America. Few persons, if any, have taken more pains to convince those, on whom it depends, of the Need and Usefulness of it. But the Time for it is not yet come. God grant it may soon. Disposing the Laity of our Church to desire it, and the Dissenters of all sorts to acquiesce in it, is the best thing, that can be done on your side of the Water to hasten it. Without this pressing for it will only retard it.

I am very much obliged to the members of the Convention for their Account of the several missions: & should be extremely glad to have the like Accounts concerning every one, that is under the Care of the Society. They would assist me very much in making for my own Use an orderly Notice of the whole, to which I could readily on all occasions have Recourse. I must endeavour to make such a one as soon as I have Leisure: for till then I shall not have to distinct a Notion, as I ought, of many Particulars. Amongst other things, I have seen Hints from several Quarters, that we maintain Missionaries in some Places, where the Congregations might well maintain Ministers for themselves. If ^{or procure me any} you can give ~~me~~ certain Informations relating to this matter or any other which is of Consequence to the Society, they will be received very thankfully by

Your loving Brother

Thos. Cant.

Philadelphia, March 29. 1784.
 At of House of of rev^d Dr White,
 Rector of Christ's Church & St Peter.

In consequence of Appointments
 made by of Vestry of Christ's Church & St
 Peter and by of Vestry of St Paul's Church;
 viz, by of Vestry of Christ's Church & St Peter as follows;

"The Rector mentioned to of Vestry that
 "he lately had a Conversation with of rev^d
 "Dr Magaw on of Subject of appointing a
 "Committee from of Vestries of their res-
 "pective Churches to confer with of Clergy
 "of of said Churches, on of Subject of forming
 "a representative Body of of Episcopal Churches
 "in this State, wished to have of Sense of
 "their Seniors thereon. After some consideration

"If Vestry agreed to appoint Matthew Clarkson
& W^m Pollard for Christ's Church and D^r
"Clarkson & M^r John Chaloner for St Peter's.

And by if Vestry of St Paul's Church as followeth,

"A Copy of if Minute, ^{of if Vestry} of if United Churches
"of Christ's Church & St Peter's of if 13th of
"Nov^r last was, by if rev^d D^r Magaw, laid
"before this Vestry & is as follows. (Here
"followeth if Minute). The above Minute
"being taken into consideration and this
"Vestry concurring in Opinion thereon,
unanimously appointed Lambert Withner
"if Munket Fleeson Esq^{re} on if part of this
"Church, to carry into Execution the good
"Intentions of if aforesaid recited Minute,

The Clergy, together with if Gentlemen

named in of said appointments (except
Matthew Clarkson Esq^r & Dr Clarkson, who
were detained by sickness) assembled at
of time & place above mentioned.

The Body thus assembled, after taking
into consideration of Necessity of speedily
adopting Measures for of forming a Plan
of ecclesiastical Government for of Episcopal
Church, are of Opinion, that a Subject
of such Importance ought to be taken
up, if possible, with of concurrence of of
Episcopalians generally in of U. States
They therefore resolve, ~~as of first Step~~
~~in their Proceedings~~ to ask a Conference
with such Members of of Episcopal
Congregations in of Counties of this State

as are now in Town ; & they authorize of
Clergymen now present to converse with
such Persons as they can find of of above
Description & to request their meeting this
Body at Christ's Church on Wednesday
Evening at seven O'Clock.

Adjourned to of same Time & Place.

Christ's Church

March, 31.

The Clergy & of two Committees
assembled according to adjournment
(att'd Members being present, except Mr. Jackson Esq. detained by sickness)
& of Body then assembled elected Dr White
their Chairman.

The Clergy reported, that agreeably to
of appointment of of last Meeting, they had
spoken to several Gentlemen, who readily

consented to & proposed Conference.

The Meeting continued some Time; when it was signified to them, that several Gentlemen who had designed to attend were detained by & unexpected sitting of & hon^{ble} House of Assembly, they being Members of that House. The hon^{ble} James Read Esq^{re} attended according to Desire.

After some Conversation on & Summ^{rs} of this Meeting, it was resolved, that a circular Letter be addressed to & Ch^{rges} wardens & Vestrymen of & respective Episcopal Congregations in & State; and that & same be as followeth; viz,

Gentlemen, The Episcopal Clergy in this City, together with a Committee appointed

by of Vestry of Christ Church & St Peters
and another Committee appointed by of
Vestry of St Paul's Church in & raised for
of purpose of proposing a Plan of ecle:
:siastical government, being now assem:
:bled, are of Opinion, that a Subject
of such Importance ought to be taken
up, if possible, with of concurrence
of of Episcopalians generally in of W. ~~Notes~~.
They have therefore resolved as prepa:
:ratory to a general Consultation, to
request of Church wardens & Vestrymen of
each episcopal Congregation in of State
to delegate one or more of their Body
to assist at a Meeting to be held in this
City on Monday of 21th day of May next

and such Clergymen as have parochial
Care in said Congregations to attend
of Meeting; which they hope will contain
a full Resuscitation of of Episcopal
Church in this State.

The above Resolved, Gentlemen, the
first Step in their Proceedings, they now
respectfully & affectionately communi-
cate to you.

Signed, in behalf of of Body now assembled,
W. White, ~~Chairman~~

Resolved: that a circular Letter be sent
to some one Gentleman in each of the
said Congregations; and that Copies of
of same be left with of Chairman, of which
the Directions to be supplied by him

after due Enquiry; & that if Letter be as
followeth; viz,

Sir) The Body herein mentioned, being
informed that you are a Member of if
episcopal Church in & always ready
to attend to it's concerns, take if Liberty
of requesting you to deliver if enclosed
signed in behalf of if said Body,

W. White, Chairman.

Resolved; that if Letters addressed to if
Churches formerly included in if Mission
of Kadnor be enclosed under Cover to if
said W. Currie their former Pastor; & the
Clergy are desired to accompany them
with a Letter to if said said Gentlemen
requesting his Assistance at if proposed Meeting

Resolved; that as Fred Joseph. Hutchins
is of Minister of of Churches formerly
included in of Mission of Lancaster, of
circular Letter be addressed to him & not
to of Ch:wardens & Vestrymen of of said
Congregations.

Resolved; that it be recommended to of
Vestries under whose appointments these
Services are made, to cause of same to
be read to their respective Congregations
on Easter Monday at their annual Session
of Ch:wardens & Vestrymen.

The Chairman is empowered to call
Meeting, at any time previous to
Easter.

Adjourned.

At y^e house of Dr White
April 6.th

The Clergy & y^e Committees met, except
Matthew Clarkson Esq^{re}, who was detained
by sickness.

The Chairman reported, that he had
forwarded Letters to every Church of which
he could receive Informations; & that there
are two small Congregations who were
never provided with an Incumbent, of
whom he hath not yet been able to af-
firm, whether they be in Chester
County or in Delaware State of Delaware;
he is desired to make further Enquiry &
in case they shall be found to be in Chester
County, to invite them to a intended Meeting

The names of 4 Gent^l to whom 4 Letters
have^{been} addressed, are as follows; those for
4 late Mission of Andover to 4 rev^d Wm
Currie; those for 4 late Mission of Lan-
caster to 4 rev^d Joseph Hutchinson; that
for Oxford to M^r Estlin; that for Mil-
lino, Tennessean, to M^r Isherton; that for
Whitman to M^r Sam^l Wheeler; that
for Bristol to W. Coe Esq^{re}; that for
Reading to C. W. Reed Esq^{re}; that for
Moulton to M^r George Douglass; that
for Carlisle to M^r Smith; that for York
to Col Hartley; that for a Church near
York to 4 same Gentleman; that for
Chester to Edw^d Vernon Esq^{re}; that for Mass-
achusetts to M^r Sam^l Arner; & that for Concord to
M^r Frank Butcher.

The foregoing is a true Act of Proceedings
of of Episcopal Clergy & Committees from of
Parishes of of
respective, Episcopal Churches at three
different Meetings.

Signed in behalf of of said Body,

W. White, Chairman

P.S. It appearing that the Rev Mr King is of
Minister of of of in Canada & Quebec & that of
Rev Mr Mitchell has organized a congregation at New
York, of Clergy wrote to those Gent^l inviting them to of
Meeting together with Delegates from their Parishes, the
Committee of of two Parishes being at that time organized
by of Election at New York. W. White.

Oct 30. 1821. Wm. White
-ical Church of the
-free for of organizing of of of
-ginal Record of of of of of
-ing documents: it being of of
of General Convention for col-
I deposit this with of Committee of

John. H. H. H.
of New York
Secretary of
Church.

Reverend & Honoured Brethren,

Having been favoured with the Minutes of the meeting of the Clergy & Lay Delegates from sundry Congregations of the Episcopal Church in the State of Pennsylvania held at Philadelphia the 25th of May last communicated to us by your Chairman, We the Clergy of the Episcopal Churches in the Commonwealth of Massachusetts & State of Rhode Island met in Convention at Boston Septem^r 3rd 1784 have duly considered the same & have unanimously adopted the fundamental Principles or Instructions to which you are bound & think the same not only unexceptionable but such as the Episcopal Churches in the United States ought to adopt.

We have indeed thought proper to add a Restriction or rather an explanatory Clause to the first & fifth Article more for the sake of avoiding any Mistakes hereafter than because we suppose we differ from you in Sentiment.

But it is our unanimous Opinion that it is beginning at the wrong end to attempt to organize our Church before we have obtained a head. Our Churches at present resemble the scattered Limbs of the body without any common Centre of union or principle to animate the whole. We cannot conceive it probable or even possible to carry the plan you have pointed out into Execution before an Episcopate is obtained to direct our motions, & by a delegated Authority to claim our assent.

It is needless to represent to you the absolute Necessity of adopting & waiting in some speedy measures to procure some reputable Person who is regularly invested with the powers of Ordination &c to reside among us, without which scarce the Shadow of an Episcopal Church will ^{remain} in these States. Many are the Congregations here destitute of a Clergyman, & we must be left to the disagreeable Alternative of having no Church in many of our Settlements where there would probably be a respectable one, or of having clerical Powers conveyed in an irregular manner.

As to the mode of obtaining what we stand in such need of, we wish above all things to procure it in the most regular manner & particularly from our mother Church in England. Whether any of the Bishops in England or Ireland would consecrate a Person chosen among ourselves & sent here for that purpose without a Mandate from the King of England or the Authority of his Parliament, we are at a loss to determine; but we have no doubt that a regular Application made by a representative Body of the Episcopal Churches in America would easily obtain a consecrated head, & in order to this we earnestly wish a mode of applying in some such way may be immediately adopted by the American Churches.

We are of opinion that we ought to leave no means untried to procure a regular Succession of the Episcopacy before we think of obtaining it in an irregular manner.

To

To accomplish this we have chosen a Committee of our Body to correspond with you upon this Subject & to adopt such Measures for the same as may be expedient or necessary. And in case a meeting of a representative Body shall be agreed upon, we have delegated a power to one of our Number to represent us & our Churches in such a meeting. We are extremely anxious for the preservation of our Communion & the Continuance of an Uniformity of Doctrine & Worship, but we see not how this can be maintained without a common head, & are therefore desirous of uniting with you in such measures as shall be found expedient & proper for the common good.

We are Gentlemen your affectionate Brethren & Friends.

Signed in behalf of said Convention

H. Graves, Mod^r

Boston Commonwealth of Massachusetts
Septem^r 8th 1784

The Committee of the Episcopal Churches in the State
of Pennsylvania

From the
Convention of
Maple-
-hills-

The Comtee of the Episcopal Church
in
Pennsylvania

New? Sir

I have the honour to enclose you an Extract of the Proceedings of a Convention of the Episcopal Clergy of the State of Massachusetts & the Islands held at Boston the 8th Inst. & also a Letter from said Convention to the Bishops of the Churches in your State, both which I hope you will safely receive. The perusal of these will fully inform you of the Sentiments of the Clergy in these States & will preclude the necessity of my enlarging on these points; you will perceive they have adopted your plan with a small addition to your first Article without which, as I mentioned to you in my Letter by Mr Morris, I supposed the Article would be objected to. In my private opinion I do not see that the Limitation was at all necessary because I do not apprehend the Independency there intended would in the least be affected by an Application to a foreign Power for the recognition of Episcopal Authority. The Churches here being most of them without a minister, a representative body chosen by the several Churches would consist almost entirely of Laymen & if they are vested with the Power of making Laws, it will be in their power to subject the Clergy to what Laws they please, & for that reason the Convention thought best to add a Clause to your fifth Article to put the Clergy & Laity more upon a par, & they have accordingly proposed & adopted this mode of Representation, that each Church choose one lay Delegate in conjunction with their minister & that those Churches that are destitute of a Clergyman shall choose one of the neighbouring Ministers to represent them.

with one of their own Laymen, & in this mode they think there is no great danger of their having too much power.

I have just heard nothing more of the Meeting of the Churches by their Committee at New-York than what you mention in yours by the Rev. Mr. Clark, & therefore I shall not proceed further agreeable to the Request of our Convention unless I can learn that such a meeting will certainly be held.

I have flattered myself with the hopes that you would before this have favoured me with further Information upon that as well as some other matters. The Plan of Correspondence agreed on between your Brethren in New-York & New-Jersey mentioned in yours of May 30 has not taken Effect as we have in these parts had not the least Intelligence from that Quarter. Should any general meeting of the Churches be proposed, we shall be obliged to you for Notice thereof as we are perfectly disposed to adopt any measures calculated to promote the Welfare of our Church.

I am requested ^{to act the part of} the Comtee of our Convention to transmit an account of our proceedings to the more southern Churches & also would acquaint you & them that we shall be happy to receive any Communications you or they shall be pleased to favour us with. We wish also for your Opinion whether it is probable Congress will interfere in any matter of an Ecclesiastical nature & whether they would countenance a Request made to England for a Bishop.

Wishing you all possible happiness I remain
Rev. Sir with the utmost Respects & Esteem
your Brother & very Obedt Servt
Boston Sept 10 1784
Samuel Arthur
Rev. Dr. White

At a Meeting of the Episcopal Clergy of the States
of Massachusetts & Rhode Island held at Boston Sept
8 1784

Resolved That the Episcopal Church in the united
States of America is & ought to be independent of all
foreign Authority ecclesiastical & civil. But it is the Opini-
on of this Convention that this Independence be not con-
strued or taken in so rigorous a Sense as to exclude
the Churches in America separately or collectively from
applying for obtaining from some regular Episcopal
foreign Power for an American Episcopate

Secondly That the Episcopal Church in these States
have & ought to have in common with all other religious
Societies full & exclusive Powers to regulate the Concerns
of its own Communion

Thirdly That the Doctrines of the Gospel be maintain-
ed as now ~~maintained~~ ^{professed} by the Church of England & unifor-
mity of Worship be continued as near as may be to the
Liturgy of said Church

Fourthly That the Succession of the Ministry be a-
greeable to the Usage which requireth the three Orders
of Bishops Priests & Deacons, that the rights & Powers
of the same be respectively ascertained & that they be ex-
ercised according to reasonable Laws to be duly made.

Fifthly That the Power of making Canons & Laws be
vested solely in a representative Body of the Clergy ^{and} Laity

conjointly, in which Body the Laity ought not to exceed or their
Voters to be more in Number than those of the Clergy.

Sixthly That no Powers be delegated to a general ecclesi-
astical Government except such as cannot conveniently be
exercised by the Clergy & Pastors in their respective Congregations.

Resolved That the Rev Mr Parker, Rev Mr Waples & Rev Mr
Fisher be a Committee on behalf of the Churches in these States
to correspond & consult with the Clergy of the other Episcopal
Churches in America in Convention Committees or otherwise.

Resolved That a circular Letter be written in this Name of
this Convention to the Episcopal Clergy in the States of
Connecticut New York & Pennsylvania urging the Necessity of
their uniting with us in adopting some speedy measures to
procure an American Episcopate. & that it is the unanimous
Opinion of this Convention that this is the primary object they
ought to have in view, because the very Existence of the
Church requires some speedy Mode of obtaining regular
Ordination.

Resolved That in Case a general Meeting of the Episcopal
Churches in the United States by their Representatives
is now or shall at any future time before the next
Meeting of this Convention be proposed by any number
of Churches to be held for the purpose of promoting the
Welfare of said Church the Rev Mr Parker be desired
to meet & act with said representative body on behalf
of this Convention.

Resolved That the Convention or Committees of Churches
in the States of Connecticut New York & Pennsylvania
be informed of the Proceedings of this Convention & that
they or some of them be requested to transmit the same
to our more southern Brethren.

A true Extract from the Minutes. —
Attest

Frasenburgh, Nov. 27th - 1826.

Right Reverend & Dear Sir,

- Never in my life did I feel more difficulty in making Epistolary Address than I do at present.

The honour, which by your wonderfully kind introduction has been conferred upon me, covers me with such a degree of surprise & confusion as would reduce me to silence, were it not intolerable to appear insensible or ungrateful upon the occasion. - Let me then, assured of the worth & goodness of your Character, personal as well as official, throw myself upon your fraternal favour, & request credit for feelings beyond what I can express. - The truth is, I had not the remotest knowledge nor imagination that any such honour was contemplated for me, & would have checked the design had I dreamt of it - an old man as I am, past the ordinary term of life, whose business now, after a long day, is to say my penitential prayer, & go to bed in the dust. - Had I forgotten any desert suited to so high a degree, to receive it from Connecticut & its University would above all places of conveyance, have been gratifying to my heart as now, without the most distant expectation, has to my great wonder by the unknown solicitation of my friends, been realized. Connecticut has been a word of peculiar endearment to me since the happy day when I had the honour & joy of being introduced to the first ever memorable Bishop of that highly favoured See, whose name ever excites in my heart the warmest veneration. With a glad & thankful heart I witnessed his consecration, held the Book while the solemn words were pronounced, & received

his first Episcopal Benediction. — I wish that I were able to express the good will & honour which I have for Washington College & the Episcopal See of Connecticut, most worthily felt by its present Venerable Governor — Whom God preserve, as well as your Reverence to a good Old Age, abundant in good Fruits, ripening into that Glory with which our Divine Lord shall crown his faithful Servant at his appearing & his Kingdom!

For the presentation of my high Regards & humble Gratitude to that much honoured & justly renowned Body, which, with so great condescension, has extended the honour of its attention to a remote & perfectly unentitled stranger — I must also very humbly beg your favour, not knowing how otherwise to make my most justly due acknowledgments. Although the meanest Doctor that ever it created, I will be its sincere Orator, invoking the continual Favour of Heaven that it may ever prosper & flourish, for the Honour & Glory of God's Name, by sending out many to publish & propagate His Praise.

It is very refreshing to us here & to me in a very particular manner, to think of the American Church, of whose Episcopacy & its truly Apostolic zeal & spirit, we had the most amiable & edifying specimen in the Visit with which the good & worthy Bishop of New-York, figured us — a second Bishop Leabury as I esteem & revere him. My heart accompanied him in his travels, & rejoiced when I heard that he had arrived with improvement of health, where his own heart is. God long preserve & prosper Him & all his Venerable Colleagues — to hear of whose unwearied la-

labour for our Lord's honour, is refreshing & animating to our
shattered remains, firmly united in one communion & fellow-
ship as we are, & benefited by our mutual prayers - in hope
that separated meanwhile by a wide ocean, we shall meet in
happiness when we die - so we trust in our Saviour's Mercy.

Let me therefore under this endearing relation,
beg your prayers for myself in particular - &
request that you believe me sensible (beyond what
I can express) of the honour done me by yourself
& others. With affectionate gratitude, I have the
honour to be, Right Reverend & Worthy Sir,

Your & Their exceedingly obliged
& most respectfully devoted humble

Servant, Alexander Golly.

The Right Rev.^d Bishop Kemp-
er. &c. &c. &c.

If I err in my manner of Address, I know that your goodness will
ascribe it to ignorance, & not want of respect.

My Worthy Friend & dear Colleague, the Bishop of Ross &c. &c., I
find, has been the principal Mover in the affair which has given
me the honour of writing to you - desires me to present his best per-
tinal Regards, & say that he delays his own acknowledgment of
your "most gratifying & friendly Letter", in hope of opportunity by
ship of sending some tracts from this Church, in return for those
interesting ones sent by you.

PAID
DEC 4 1826

Paid 2/11/26

The Right Reverend Dr. Kemp-
fe. fe. fe.
Baltimore-
America.



THE REVEREND TELFAIR HODGSON, D.D.
Vice Chancellor of the University of the South,

The Church Review

VOL. L.—DECEMBER, 1887.—No. CLXXVIII.

University of the South.

MORE than thirty years ago it occurred to the minds of some of the Southern bishops, notably Bishop Polk, of Louisiana, Bishop Elliott, of Georgia and Bishop Otey, of Tennessee, that to abate the tide of materialism that was then setting so strongly in upon the South and Southwestern portions of this country, and to occupy the ground it had never occupied, or to retain the ground which, perhaps through supineness, it had lost, the Church should build up a strong central institution for academic and theological learning.

Education, not only in this country, but throughout the world, was year by year taking a purely secular character. The moral and spiritual part of the student was being more and more ignored. To meet this state of affairs simple prudence dictated to these Fathers of the Church that a concentration of their Dioceses, which might eventually represent a great Province, would be more potent in common cause than should each feeble jurisdiction attempt to do battle single-handed. So it was determined to unite all their strength upon one school of learning and to call it *The University of the South*, giving it the name most appropriately representing the geography of its government and of what was then supposed would be the territory of its greatest patronage.

Some partisans have urged objection against the name as denoting sectionalism. But when the narrative of the meeting of the Board of Trustees, held upon Lookout Mountain, July 4, 1857, at the inception of the University, is read, this objection will be fully answered:

They met to consult how they might glorify God in providing for the welfare of his children; how they might secure to all posterity the

liberty rung out through all this land in the days of 1776, and the better freedom which can be found in the reverent service of the LORD and of His CHRIST ; they met as patriots should meet on their nation's birthday with their country's flag above them, her anthems floating around them, and the thought of her ancient glories and her future greatness full within them. * * * * *Of the procession*—at its head a flag was borne by Benjamin Rawlins, a soldier of the Revolution. * * * * The Hon. G. B. Duncan read the Declaration of Independence * * * * He said : The flag carried by the Revolutionary soldier was made by the ladies of that city where our independence had its birth. The staff was cut by Millard Fillmore, when President of the United States, near the grave of Washington, and presented at his request to the owner (Col. Duncan) by Lieut.-Gen. Scott. This flag had floated from the mast of one of our national vessels ; it had waved upon the breezes of Europe and Asia, of the Mediterranean and of the Nile ; its folds had been displayed upon the lonely Sinai and amid the sacred localities of Jerusalem. Such was the banner under which we rallied. * * * * At the conclusion of his remarks the *Star Spangled Banner* was played by the band * * * The Rt. Rev. James H. Otey, D.D., Bishop of Tennessee, then stood forth as the orator of the day * * * * The reference with which he happily began, to S. Paul's claim to Roman citizenship, reminded us all that the patriot was not of necessity lost in the Christian ; that holding aloft the cross of CHRIST, we need not blush to place it beneath the Stars and the Stripes ; that after the echoes of the hills had been awaked with the loftiest strains of Christian praise, it is not unfit to bid them presently give back the animating notes of freedom's song. No Christian could fail to sympathise with the speaker in his position that ours is a government intended for Christian people, not for Mormons and Atheists, and that beneath all law must lie the great foundation of public virtue and fear of God. None could fail to catch somewhat of his enthusiasm, as he not so much boasted as confessed with word and gestures of humblest gratitude, the benign and conservative influence which the Church, whose vows were upon us, has always exercised in our land ; as he spoke of the work to be done in this nation, and of the members of the Protestant Episcopal Church as the men to do it * * * * Thus far the flag hung idly from its staff, but when the good bishop began to speak of our country and the love all good men bear it, a breeze came to stir the Stars and Stripes, and still as he proceeded to denounce the thought that we would come with holy words upon our lips to plot mischief against our banner, the flag waved more proudly than before, seeking the person of the speaker and causing the words to come as it were from its folds * * * * At

the close of the oration the band struck up *Hail Columbia*, and the company rose to their feet * * * * [Extract from Proceedings, July 4, 1857.]

Whatever individuals may have thought or said, the records show that the University was never intended to be, never was and never can be what politicians mean by the term sectional. Racine properly aspires to the title of the Church University of the Northwest. This University claims the title of the Church University of the South to represent a fact.

The original conception of the University, as gathered from the circular letter in which it was first proposed, from the address of the Commissioners of Endowment, and from all the early documents pertaining to it, was accurately expressed in the title *University of the South*.

It was to be the University of the South somewhat in the sense in which the great cathedral now projected is to be the Cathedral of New York. It was to be under the auspices and control of the Church, but it was not to be for the Church alone. The earlier scheme, like the latter, is to be judged not merely by the terms in which it was proposed, but by the manner in which it was received, and it is clear that in both cases the immediate response to the proposal far transcended the limits of the Protestant Episcopal Church. The demand was for one great general and central institution of highest learning, under the broadest and most Catholic influences, which should be for all the South. It was carefully explained how the condition of things in all the States led to the multiplication of small colleges, diffusing knowledge, but preventing any one institution from attaining to the very highest rank as an university. This was a proposition—and the first that had been made—for a general institution standing above and in no wise conflicting with these particular and local institutions, “upon a scale of such magnitude and comprehensiveness as shall be equal in the liberality of its provisions for intellectual cultivation to those of the highest class at home or abroad, and which shall fully meet the demands of those of our people who require for their children the highest educational advantage.”

Such an institution should be free from all political interference; it should be above all sectarian character. Yet it should be under the sanctifying and elevating influences of the religion

of JESUS CHRIST. What other organisation of men, what other body of Christians could with so general consent assume control of such an enterprise? Just as the recent overture for Christian unity could with so much of propriety and authority have emanated from no other source than the General Convention; just as the call to assume control of a great Metropolitan or National Cathedral could fall with such general acquiescence only upon the Diocese of New York, so the immediate and wide response to the proposal for a University of the South proved, as was said at the time, "that the right chord was struck in the Southern heart when the people of the ten States South and Southwest of Virginia and Kentucky* were invited to an union for this purpose upon the comprehensive principles of the Episcopal Church." "We desire," said the Commissioners of Endowment, "to build up a great university, which shall open its arms far and wide to literature, to science, to art, to knowledge, under the sacred sanction of religion as we have received it from our fathers." In doing this, "we shall secure to the South a literary centre, a point at which mind may meet mind and learning encounter learning, and the wise and the good and the cultivated may receive strength and polish and confidence, and whence shall go forth a tone that shall elevate the whole country."

There is no question but that this conception would have been realised if universal and enthusiastic response to it and abundance of means could have realised it. The minimum of endowment upon which the enterprise was to be organised was speedily secured. Careful study was made of the organisation and working machinery of all the great institutions at home and abroad. In this there was the most liberal co-operation and aid on the part of the national government, and through the President and foreign embassies communication was had with and received from the highest sources of information in England, France and Germany. The plan of organisation finally embodied in the Constitution and Statutes "embraces features which are found in the most distinguished universities of Europe and America, features which, while they form part of systems widely different, combine harmoniously and form an aggregate of all that a university in its largest sense should be expected to supply." The University was to embrace thirty-

* Kentucky has joined the jurisdiction representing the University of the South.

two separate schools, the number to be increased as expediency and the progress of letters, science and art should suggest.

No one acquainted with the facts and circumstances of the time doubts that, had the conditions continued, the above scheme would have resulted in one of the most richly endowed and comprehensively organised institutions of learning on the Continent. The intention and expectation at the time was that it should be the most so.

The conditions have undergone a vast change—but new conditions are arising which may yet in the future lead to the realisation, and more than the realisation, of the largest expectations of the founders. The University exists on a scale far below its intention, but the original idea and conception is still embodied in its Constitution and Statutes, and is still alive in its heart and hope.

Though this is what is aimed at in the University of the South, and though adverse circumstances have prevented anything like a full measure of its realisation up to the present time, still, notwithstanding want of appointments, arising from want of endowment, great strides have been made by the University of the South towards its ideal, as the following letter from the distinguished Professor in the Johns Hopkins University will show :

SEWANEE, *Sept. 6, 1887.*

MY DEAR SIR : In response to your inquiry, I have pleasure in saying that for three summers I have had the opportunity of examining the plans and the results of the University work done at Sewanee, in the Department of Ancient Languages, and that I heartily approve of the method pursued, and consider the work of the young men highly creditable under any condition, and especially so under the restraints imposed by an imperfect apparatus. There is great need here of more ample resources in the way of books, and while the students have been admirably seconded by the professors in the effort to secure the best works bearing on the special topics of investigation, many of the most important standards of reference are lacking, and many statements are to be made without verification, which is always a dangerous thing. So far as I have been brought into contact with the advanced students I have been much pleased with the lively interest they have taken in the higher work, an interest which it would be impossible to wake if it were not prepared by careful reading and close grammatical study. I could wish no better material for my Seminary than I have found at Sewanee, and the friends of the University of the South should see to

it that the necessary appliances, books, maps illustrations, reproductions of antique writers in plastic art, be supplied for the elevation and the quickening of the excellent work that is now going forward.

Yours respectfully,

B. L. GILDERSLEEVE.

Rev. TELFAIR HODGSON, D.D.,

Vice-Chancellor of the University of the South.

After having matured the conception of the University idea the next step was to secure its *habitat*. The location must combine every possible advantage. The University was to draw students from and be suited to students of every grade of society and from every section of the country. Its location must be accessible and healthy.

A competent commissioner was appointed to consider the merits of many places which were pressed upon the attention of the Board of Trustees* as the most desirable home for the proposed school. Prominent among these places were Asheville, N. C., Atlanta, Ga., Huntsville, Ala., McMinnville and Sewanee, Tenn. It was the sense of the commission that Sewanee combined more advantages than any of the other localities. She came also with the gift of ten thousand acres of land as an offering for the infant University.

Sewanee† is a spur of the Cumberland plateau, jutting out to the Northwest from the main range, which runs Southwest and Northeast. It is of the same elevation as the main plateau, viz.: 2,100 feet, which begins in the hills of North Alabama, crosses the entire State of Tennessee and loses itself in the hills of Eastern Kentucky. On this plateau, varying from one to

*The Board of Trustees is now composed of the Bishop, a clergyman and two laymen of the Dioceses South of Virginia, the Ohio River and the State of Missouri. It also includes the jurisdictions of Texas. Next to the General Convention, it constitutes the largest representative body in the Church.

†The origin of the name Sewanee is uncertain. By a wandering tribe of Indians the name was left in Florida, Georgia, Tennessee and the Northwest. It was Suwanee in Florida, Savannah in Georgia, Sewanee in Tennessee, Shawnee and Shoshonee in the Northwest. It is suggested that the name is a corruption of the Spanish San Juan (son-won) with the common Indian termination "ee," making Son won-ee, and so at length Sewanee. One could hope that this might be the true derivation. The University of the South, whose essence was to be the spirit of love, took the name as a stranger: took it with the gift of the land. And it is a pleasant conceit that the name of its home may be the name of the Apostle of Love, and that the University may have thus entertained an angel unawares. An exploring party from Virginia, in 1748, gave to the plateau and the river near by the name of Cumberland, in honor of the Duke of Cumberland.



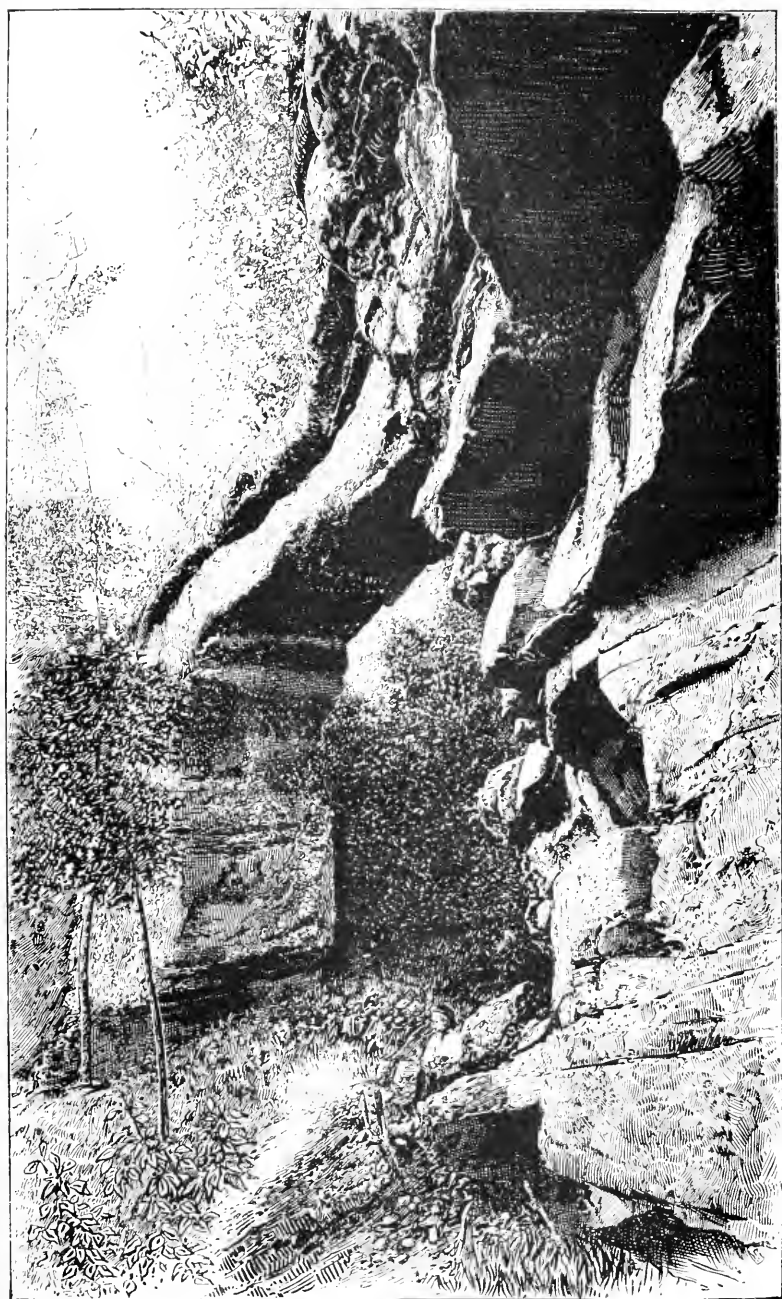
UNIVERSITY VIEW.

ten miles in width, a traveler might journey a hundred miles and never dream that he were on a mountain top. Rugby, the romantic settlement founded by Mr. Thomas Hughes, that attracted so much attention a few years since, is on this plateau near the Kentucky line. Sewanee, up on the same plateau, is near the Alabama line. This spur of the Cumberland plateau, offered, as a location for the University, accessibility, health, climate, a pure water supply, and a country in the valleys around whose fertility was guarantee for a cheap and abundant commissariat.

Upon this bold, healthy headland, jutting far out into the alluvial bottom of the Mississippi, which stretches hundreds of miles North and South of it, the hopes and fortunes of the new University were to be enshrined.

Toward this point, being in the neighborhood of the one natural mountain pass of the Cumberland range, from Northeast to Southwest and from Southeast to Northwest, a vast network of railways converged, thus ever bringing a multitude of travelers to the very doors of Sewanee. From this healthy center a radius reaching to Galveston, Texas, would with a sweep embrace the country far North on the Atlantic sea-board and to the Gulf of Mexico in the South and Southwest, and to the West beyond Kansas City, and to North beyond Chicago, all of which is sadly subject to malarial influence. It was assumed, and experience has verified it, that a residence upon the Cumberland plateau will eradicate malarial taint from the system. But what is more desirable in point of health for the location of a school is the fact not only of the recuperative but the fortifying power of such a climate. The residence of a youth, coming from a malarial country, between the ages of fourteen and nineteen in such a climate so builds up and fortifies his constitution as to enable him to resist the insidious attacks of the region in which he may be forced to live afterwards. The same holds true, it is believed, in regard to those serious pulmonary and catarrhal tendencies that are such a plague to our Eastern sea-coast from Boston to Florida.

As to its Geology, the Cumberland table-land forms the Western limit of East Tennessee. Its Eastern escarpment, facing Chattanooga, presents a somewhat regular and clear-cut front, while its Western outline, overlooking the lowlands of Middle Tennessee, is broken and indented by numerous coves



NATURAL BRIDGE.

and valleys. The summit of the plateau is elevated two thousand one hundred feet above the sea, and one thousand feet above the surrounding country. Placed upon the extreme Western edge of this table-land, the domain of the University of the South is so located as to overlook three of the valleys which indent the plateau at this point. Its great elevation and free outlook to the West give it climatic advantages that cannot be too highly valued. The table-land is composed of strata belonging to the Carboniferous period. The sandstone stratum, which forms the summit layer of the plateau, overlies the lowest coal seam of the Carboniferous coal measures. Beneath this coal seam, which lies from sixty to one hundred feet below the mountain top, the mountain limestone (sub-carboniferous) begins and constitutes the entire mountain mass between the coal seam and the valleys at the base of the table-land. The great sandstone cap upon the summit, by resisting atmospheric denudation, protects from destruction the limestones lying beneath it, and this durability of the sandstone causes it to project along the crest of the plateau in precipitous cliffs, giving an unending variety of picturesque effects. The vein of coal underlying the sandstones is mined in many places and affords a valuable supply of fuel. The limestone strata below the precipitous sandstone give to the mountain sides, through their ready disintegration, flowing and graceful slopes, supporting a rich and varied forest growth.

The situation of the University affords unequalled advantages for the study of Natural Science. At Sewanee itself a part of the carboniferous and the entire mountain limestone of the sub-carboniferous are easily accessible. These are filled with characteristic fossil forms. Twelve miles Northeast of Sewanee the Tracy City coal mines offer for study the full flora of the coal measures, while twenty-five miles due East of Sewanee, in the slopes of the Sequatchee Valley, is open to view a complete section of the Paleozoic strata from the Carboniferous at the top to the lower Silurian at the base. As a center for the study of Botany it is unrivalled. It is the meeting-point of the Northern and Southern floras of the United States, and also offers many genera and species belonging to the floras of the Atlantic slope and of the Mississippi valley to the East and West of it. Overlooking, as Sewanee does, the valleys upon its Northern, Western and Southern borders, the

general advantages for botanical variety, ensured by its geographical position, are thus much enhanced by its local topography. In other fields of Natural History the locality is equally rich. About thirty species of land shells are indigenous to the University domain. The mountain slope North of Sewanee is the only known *habitat* of the *Helix Cumberlandiana*, while upon the leaf-covered rocks of the summit was first discovered the *Helix Dozoniæ*.

In healthfulness Sewanee cannot be surpassed. A rolling surface of hill and dale ; a dry, porous soil, affording a natural drainage ; springs, giving a pure, freestone water ; a bracing atmosphere, in which exercise is always possible and pleasant, offer a combination of natural advantages that man's carelessness can scarcely neutralise. The experience of eighteen years has proved that boys of weak and feeble constitution can there re-establish their health while pursuing a course of study, to which their strength was not equal elsewhere. To the malarial regions of the Atlantic and Gulf coasts and of the Mississippi valley Sewanee offers a summer school, where malaria is unknown and where mental work can be sustained through the hot months of the year. The long vacation has been so arranged as to fall in the winter months, that students from the South may return without risk to their homes. Such forms of disease as occur at Sewanee assume mild types, and from the healthfulness of the site are more easily controlled than in less favored localities. Nature seems to have concentrated here every advantage of position, climate, soil and water, for the preservation of health and for the production of mental vigor and elasticity.

But hygienic and climatic advantages, to the guardians of the proposed University, were not enough for its completeness. These would not guard it against temptations that usually beset youths assembled in collegiate halls. Hence, to them, this gift of a large domain, reaching for miles from a common center, was of peculiar importance. Of this domain not an inch was ever to be alienated in fee. Over it the authorities were to have absolute control, under the charter and terms of lease. It was, after proper reservations for University sites, parks and roads, to be leased to respectable tenants, who should in some way or another be connected with the interests of the University.

An Act to Establish the University of the South.

Whereas, sundry citizens of the States of Tennessee, Arkansas, Georgia, North Carolina, South Carolina, Alabama, Louisiana, Texas Mississippi and Florida contemplate establishing a University, to be located in the State of Tennessee, at a place which shall be conveniently accessible to the citizens of the said States, which University is to be under the control and government of the Protestant Episcopal Church, subject to such rules, regulations and restrictions as are hereinafter set forth :

And whereas, the security of society, the supremacy of the law, the preservation of liberty regulated by law, the perpetuity of our institutions and of the Union, all are, at last, dependant upon the prevalence of intelligence of the people and sound moral sense among them :

And whereas, it is the interest of the State, and indeed of every State, to encourage the erection of Seminaries of Learning, therefore :

Section 1. Be it enacted by the General Assembly of the State of Tennessee that James H. Otey, David Pise, Francis B. Fogg, John Armfield, Thomas Atkinson, M. Ashley Curtis, Thomas Ruffin. Thomas D. Warren, Thomas F. Davis, Alexander Gregg, T. L. Manning, William Alston Pringle, Stephen Elliott, N. H. Cobbs, Henry C. Lay, C. T. Pollard, L. H. Anderson, William N. Green, W. W. Lord, George S. Yerger, Eugene Hinton, Leonidas Polk., W T. Leacock, Geo. S. Guion, William N. Mercer, J. W. Dunn, E. B. Nichols, J. E. Nicholson, Francis H. Rutledge, G. R. Fairbanks, Geo. Whitfield, J. J. Scott, and such other persons as may hereafter be appointed Trustees of said University, in pursuance of the Constitution and By-Laws thereof be, as they and their successors are hereby constituted a body corporate and politic, in fact and in name, by the name of "The University of the South," and by that name shall have perpetual succession and a common seal, and shall be capable in law of suing and being sued, and shall have power to purchase, receive by donation or otherwise, and to possess, hold, alien and dispose of property of all kinds and description, to be held in fee simple or otherwise, subject, nevertheless, to such restrictions and conditions as are contained in this charter.

Section 2. Be it further enacted, that said Trustees shall have power to assemble at such time and place as may be designated by the President of the Board, for the purpose of organising said Institution and of forming a Constitution for the government of said University. A majority of said Trustees shall constitute a quorum for such purpose. Said Trustees shall have power, in and by said constitution, to designate how, by whom, and in what way the University shall be governed;

and said Constitution, when adopted, may be amended in such manner as may be provided for in said Constitution. Said Board shall keep a minute of their proceedings.

Section 3. Be it further enacted, that said Board shall meet at least once a year at the University, when the buildings are erected, but they may be called together in extra session in such manner as may be provided for in said Constitution or by the By-Laws of said Institution.

Section 4. Be it further enacted, that said Trustees shall have power to appoint Committees, all members of which shall not be required to belong to the Board of Trustees, to perform duties which may be delegated to them by said Trustees.

Section 5. Be it further enacted, that all subscriptions, donations, devises or bequests, made upon the faith or terms, conditions or stipulations, set forth in the Constitution of said University, shall be governed thereby, and the subsequent change or alteration of said Constitution shall not have the effect to alter the terms, conditions, or stipulations of said subscription, donation, bequest or devise.

Section 6. Be it further enacted, that said Trustees shall appoint a President, and shall have power from time to time to make By-Laws and Ordinances for the government of said University, not inconsistent with the Constitution thereof, and for the appointment of Professors and other Officers, and for regulating the duties and conduct of the Officers, Professors, and Students, fixing the salaries of the Officers, etc., etc., provided the same be not inconsistent with the Constitution and Laws of this State or of the United States.

Section 7. Be it further enacted, that upon the death, resignation or removal of any of said Trustees, the vacancy occasioned thereby shall be supplied in a manner provided in the Constitution.

Section 8. Be it further enacted, that said University shall have full power to establish Literary and Scientific Departments, and those of Law, Theology, and Medical Science, and other Departments as said University may see proper, and confer upon students or any other person the Degree of Bachelor of Arts, Master of Arts, or any Degree known and used in any College or University, and shall enjoy all other powers and immunities incident to Corporations of that description.

Section 9. Be it further enacted, that said University shall be established and located at Sewanee, on the Cumberland Mountain in or near Franklin County, or any other point the Board of Trustees may hereafter designate in the State of Tennessee, the site to be selected by the Trustees, or by such person or persons as they may appoint ; which

site shall continue until changed by the Trustees according to the provisions of the Constitution.

Section 10. Be it further enacted, that the University may hold and possess as much land as may be necessary for the buildings, and to such an extent as may be sufficient to protect said Institution, and the Students thereof, from the intrusion of evil minded persons who may settle near said Institution, said land, however, not to exceed ten thousand acres ; one thousand acres of which, including buildings and other effects, and property of said Corporation, shall be exempt from taxation so long as said lands belong to said University.

Section 11. Be it further enacted, that no misnomer or mis-description of said Corporation in any deed, will gift, grant devise, or other instrument of contract, or conveyance, shall abate or defeat the same, but that the same shall take effect in like manner as if the said Corporation were regularly named ; provided, it shall be sufficiently described to ascertain the intention of the parties.

Section 12. Be it further enacted, that this act be, and the same is hereby declared to be a Public Act.

Section 13. Be it further enacted, that this Act take effect from and after its passage.

An Act to amend the Act of January 6, 1858, Chapter 29 of the Private Laws, entitled 'An Act to Establish the University of the South.'

Section 1. Be it enacted by the General Assembly of the State of Tennessee, that Stephen Elliott, W. N. Hawks, Daniel Griffen and J. Hamilton Cowper, be and are hereby appointed additional trustees to said University of the South.

Section 2. The said University of the South shall have power and authority to receive donations and grants of land, in addition to the number of acres specified in Tenth section of the Charter ; Provided, that if said additional donations and grants are lands in this State, that such lands be sold and disposed of by the University and converted into personal securities or State bonds.

Section 3. That said University of the South shall have a right to establish such police and municipal regulations as may be necessary for the preservation of order, and the enforcement of the By-Laws of the University, the same to be consistent with the law and Constitution of the United States and of this State. That the foregoing shall be the amendment of the Charter of said University.

upon by the parties respectively, and may also give a second renewal for 33 years ; and in case the parties cannot agree upon the value of improvements or the rental to be paid for the new term, the same shall be determined by arbitration, one of the arbiters to be selected by the Commissioner of Buildings and Lands and the other by the Lessee; and in case they can not agree, they shall call in an umpire—provided however that in fixing the rental for the new term, the value of the improvements shall not be taken into account as against the said party of the second part—heirs or assigns. And it is further agreed that improvements to the value of twenty hundred dollars be made and kept on said premises by party of the second part.

As an iron-clad protection to its students, the University of the South afterwards had the Legislature of Tennessee pass what is known as the “Four Mile Law,” which prohibits the sale of all intoxicating liquors within four miles of an incorporated institution of learning in the State. This four mile law has thus far done more for the cause of temperance in the State than the whole prohibition movement of the times.

Over and above all this, a special act of the Legislature of the State gave to the Vice-Chancellor the power to promulgate municipal laws and to hold a Magisterial Court. But so far in the history of the University no occasion for this court has arisen. Still to evil-doers the majesty of the Vice-Chancellor is sublime, and his word is kindly regarded as law. Thus the utmost protection was to be thrown around the morals of

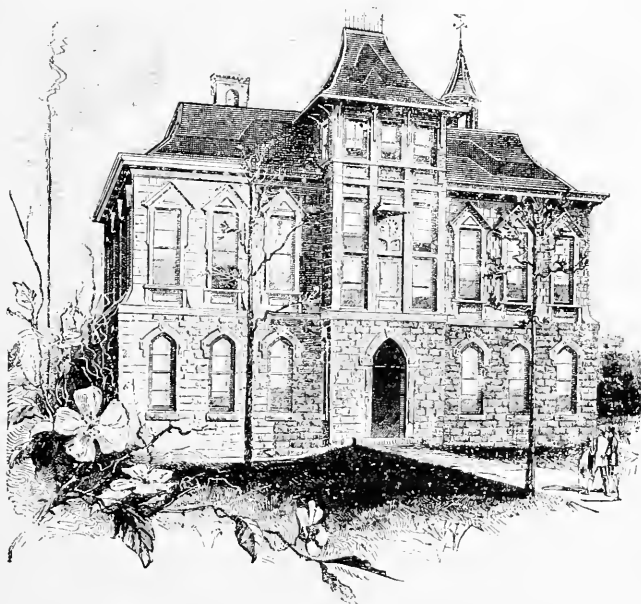
An Act to prohibit the sale of intoxicating Liquors near Institutions of Learning.

Section 1. Be it enacted by the General Assembly of the State of Tennessee, that it shall not hereafter be lawful for any person to sell or tipple any intoxicating beverage within four miles of an Incorporated Institution of Learning in this State ; and that any one violating the provisions of this act shall be guilty of a mis-demeanor, and, upon conviction, shall be punished by a fine of not less than one hundred dollars nor more than two hundred and fifty dollars, and imprisonment for a period of not less than one or more than six months.

Section 2. Be it further enacted, that this act shall not apply to the sale of any such liquors within the limits of any Incorporated town, nor to sales made by persons having licenses to make the same at the date of the passage of this act during the time for which such licenses were granted, nor to sales by manufactories if such liquors be in whole-sale packages or quantities.

the students in the conception of the University, and time has proved the precaution of its founders to have been an inspiration.

As a large endowment had been raised specially by the efforts of Bishop Polk of Louisiana, and as sufficient funds were in hand by the year 1860, work was begun upon the domain of the University.



THOMPSON HALL.

In a virgin forest, penetrated by a railroad running from Southwest to Northeast and crossed by a public highway from Northwest to Southeast, the good Bishop of Vermont,* with loving heart and tireless hand, brought to bear his genius for landscape engineering, and turned, as it were, the first sod in the work. The plans prepared by Bishop Hopkins have never been materially departed from.

October 10, 1860, with great ceremony, and in the presence of thousands of people, representatives from all parts of the country, the corner-stone of the main building of the Univer-

* The Rt. Rev. John Henry Hopkins, D.D., LL.D.

sity of the South was laid. A description of this event would be a history in itself. But even while this great work for the cause of education, progress and Christianity was being inaugurated as a fact the political sky was overcast with dark omens that, early in the following year, culminated in the most disastrous civil war the world has ever known. Of course, at this point where the University was to be located, and around which the war raged with peculiar fury, the benign effort at education, a consort always of peace, was stopped.

In war, parents bury their children and the young die first. This was specially so in the South, hemmed round by a wall of fire and able to recruit only from herself. Naturally, every young man in the South was ordered to the front. Academic halls were bare of students during those perilous times, and the pleasant paths of peace were deserted. In Tennessee, as in other chief theatres of the war, the land was literally devastated, and property of all kinds destroyed. In the general wreck the subscriptions for the endowment of the University were made valueless. The maps of survey of the domain, that had cost so much thought and time and money in being moved from place to place in the wake of the refugees for safety, were at length captured and destroyed.* The army of the United States, crossing the Cumberland plateau at University Place in 1863, burned the temporary offices of the University and broke into fragments the corner-stone.

As the curtain was fast going down upon the civil war, the chief mover in the foundation of the University of the South, Bishop, then Lieut.-Gen. Leonidas Polk, one of the ablest leaders of the Confederate armies, was killed by a cannon shot on Pine Mountain, Georgia, while reconnoitering the enemy in front of his lines.

It may be of much interest to many to give here a recent letter from General Johnston to Bishop Quintard narrating the death of Bishop Polk :

WASHINGTON, Oct. 9, 1885.

MY DEAR FRIEND . On the morning of June 14, 1864, Lieut.-Gen. Hardee and I rode, by agreement, to Pine Mountain, a mile in front of his lines and occupied by a detachment of his troops, to decide if its continued occupation was advisable. Lieut.-Gen. Polk accompanied

*They were burned in a railroad train near Columbus, Ga , 1865.

us to see what he could of the ground in front of his position. We examined the ground before us, including the Federal lines, from a little battery a few yards below the top of the hill. After satisfying myself I desired Gen. Hardee to withdraw his detachment after night-fall; and as we were leaving the battery a cannon shot struck a tree between us. It had been fired at a crowd that had gathered behind us. In leaving the battery Gen. Hardee had the hill-top on his right, Gen. Polk and I, walking in a horizontal course, had it on our left. Before we had turned the slight elevation a second shot came passing above us. A minute or two later when I had turned the hill a third shot came. Turning my eyes to see if Gen. Polk were safe, I discovered him lying upon the very apex of the hill, his feet toward the battery that sent the fatal shot. Reaching him in a few seconds, I found no signs of life. The shot had passed from left to right through the middle of his chest, undoubtedly producing instant death. A sharp cannonade, lasting perhaps a half hour, immediately followed the discharge that inflicted on us this dreadful loss. It is useless to tell you how great. For you know that he had been conspicuous in every success won by that army.

An ambulance from the camp near bore the body to Atlanta.

Faithfully yours,

J. E. JOHNSON.

Rt. Rev. C. T. QUINTARD, D.D., LL.D.

As the country just now is deeply interested in reminiscences of the late war, it may not be amiss to mention the residence at the University of Gen. Edmund Kirby Smith, as Professor of pure Mathematics, and of the Rev. F. A. Shoup, D.D., Professor of Physics, and formerly Chief of Artillery to Gen. Joseph E. Johnston, both of whom were intimately connected in a controlling manner with the Confederate forces in the West. The portrait of Col. C. C. Parsons that hangs in the Oratory at S. Luke's, the key to the building that was destroyed by the Federals in 1863, and returned to the University by a Federal soldier recently; the post flag that now waves over the drill ground; a piece of the original corner-stone, carved as a little book, and returned to the University by a member of the 22 Illinois Cavalry; and a token of the 10 Illinois Cavalry, now in the corner-stone of Thompson Hall, are mementos to the University of poetic retribution and restitution, that peace and the sober second thought of men always bring about.

At a joint meeting of the Convocation of Jersey City and

Newark, held in Trinity Church, Hoboken, N. J., Dec. 10, 1878, where it was the idea to found a scholarship in the University



GEN. EDMUND KIRBY SMITH.

of the South to the memory of the Rev. C. C. Parsons, the mover of the resolution to that end said:

Now nearly twenty years ago it was my fortune to follow the column of Gen. Bragg, who invaded Kentucky from the South. One day, in early autumn, we met the army of Gen. Buel upon the field

of Perryville. For a whole day the armies of the North and South contended in vain for victory. That night as we bivouacked in the neighborhood of Harrodsburg we told and heard strange stories of carnage and heroism around the camp fires. Among others was an incident relative to the bravery of Col. Parsons of the United States Artillery.

Parson's battery had been well known to us by hearsay ; but that day seemed to be the last of it. The story, as related that night, was that this officer held a position near the center of the line of battle, did fearful execution with his guns and sustained fearful loss.

As the Confederate line toward the close of the day swept up the crest of the hill which this battery occupied in a victorious charge, he only, and one more commissioned officer were left at the guns. As though appreciating that there was no hope of life, the point of his uplifted sword descended to the ground before the levelled muskets of the enemy, and he came to the position of parade rest beside one of his guns, as if to say it were the same to him to die upon the field of Perryville as to play soldier upon the plain at West Point. In the confusion of a drawn battle the Colonel made good his escape.

Little did I think then it would ever be my good fortune to meet the man of whom I heard this story that night. But years rolled on, the thunders of war had ceased. Both of us had been ordained to the sacred ministry of the Church. Men of the North and South had begun to forget the bitterness of the past, and strange to tell, Col. Parsons and I were called to minister in churches in the same Northern city. Often did we meet and talk over those by-gone scenes of strife, and a feeling of friendship and admiration for the man sprang up in me that death only can efface. I soon learned that his bravery was surpassed only by his courtesy and genial grace.

After a time the Colonel, now the Rev. C. C. Parsons, was called to minister in the city of Memphis, Tenn., to the people who were once his enemies. This itself seemed noble. But there was a greater glory yet to cover him. There came a foe last summer against that devoted city in which he wrought, against which no weapons of fire nor steel could hope to prevail. The scourge of the Yellow Fever moved up the valley of the Mississippi, bearing death and desolation that spared neither age nor rank. It found this man at his post. He who formerly had been trained to the use of carnal weapons, had now learned to bind upon him a more spiritual armor, and he betook himself right cheerfully to the contest with those powers against which flesh and blood cannot prevail : but only the power of the HOLY GHOST.

At his post he remained ministering to the necessities of the people

against whom he had fought in war, until he was stricken by the death from which neither sword nor shield could defend him."

The portrait of the Rev. Mr. Parsons, which hangs in S. Luke's Oratory, is by his old teacher in painting at West Point, Prof. Wier.

The brass key to the temporary office of the University, where Bishops Elliott and Otey and Polk and Hopkins were wont to consult before 1860, and which was burned by the Federals in 1863, was this summer (1887) returned to the Vice-Chancellor by the Federal soldier who took it back to Illinois as a trophy, and then, as a settler, brought it to Tennessee, and then, as a further emigrant, carried it to Florida. This key is now in the museum of the University.

Major (now Rev.) E. S. Burford, A. A. G. upon Gen. Joseph Wheeler's staff, held University Place until sunset July 4, 1863, against a detachment of Federal Cavalry sent to capture it specially upon the national anniversary. July 4, 1886, the present Vice-Chancellor of the University, who also belonged to Gen. Wheeler's military family at that time, dropped into S. Timothy's Church, New York, of which Mr. Burford was the rector, to see and to hear the voice of his old army comrade, whom he had not seen for over twenty years. Mr. Burford seemed thoroughly reconstructed. His chancel was draped in United States flags, and he spoke as patriotically that Sunday as though he had never been a haughty rebel. After service the Vice-Chancellor made himself known to his old comrade, and demanded the surrender of one of those flags for the post at Sewanee. The people of S. Timothy gladly made the gift, and that flag now waves over the drill ground, a further token that the people of the North and the South are again one.

Extract from Report of Vice-Chancellor (1887) to Committee on Buildings and Lands :

Exhibit V. (accompanying this Report) contains a piece of the original Corner-Stone of the University, presented by the Tennessee Historical Society to the University when that Society met here during the month of June last. This piece was taken from its site by some of the 22 Illinois Cavalry, camped at Sewanee, July 26, 1863. The Vice-Chancellor would suggest that the letter with exhibit be printed in full in the Proceedings, and that a copy be sent to each living mem-

ber of the third Brigade, of which the 22 Illinois Cavalry was a part, as far as its members can be ascertained. By this means some of the documents and other relics might be reclaimed

Letter above mentioned :

NASHVILLE, TENN.,
June 7th, 1886.

DEAR SIR—The following extract from a letter in my possession will sufficiently explain the accompanying 'little marble book.' Should you think the University at Sewanee would care to preserve it, please present to the Chancellor with the compliments of

Respectfully Yours,
N. T. FREEMAN.

"ANSON NELSON, ESQ., Rec. Sec. of Tenn. Hist. Society :

'CAMP UNIVERSITY OF THE SOUTH,
'CUMBERLAND MOUNTAIN, July 26, 1863,
'COMPANY A, 22 ILLINOIS, 30th BRIGADE.

'The Corner-Stone of the University has been distributed throughout the *upper country* by this Brigade. It was clandestinely removed from the foundation at night, and its documents fell into unknown hands. The boys immediately commenced breaking it up for trinkets, and it is now all used up. Enclosed you will find a piece of it, which I have dressed out on a rock and finished with my knife.'

The substructure of the original corner-stone of the University which was destroyed was of massive masonry of native sandstone. Blocks of this substructure have been used as corner-stones of the various permanent buildings as they were erected. In the corner-stone of one of these (Science Hall) a copper token used by the 10 Illinois Cavalry, who had a hand in the original destruction, is, with other mementos, deposited. This token was found in one of his rambles by Gen. E. Kirby Smith. The University thus carefully preserves every trace in her history, even the finger-marks of those who unwittingly did her hurt.

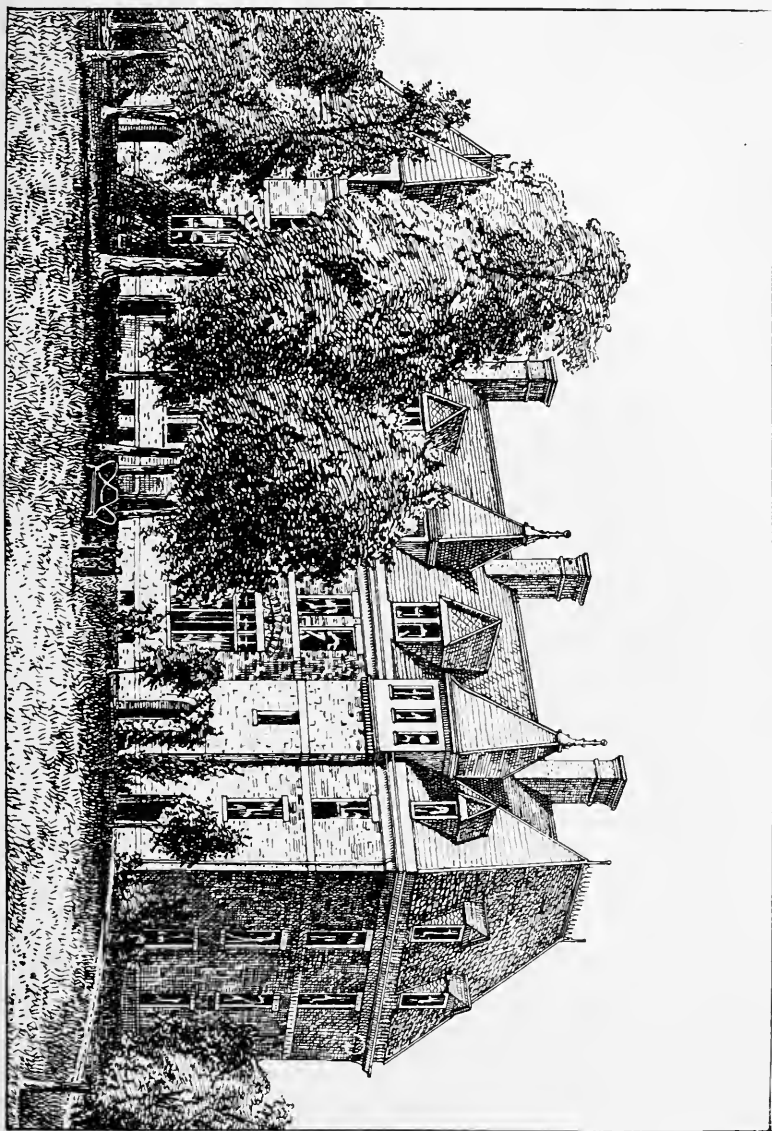
When the war ended dark days closed in upon the University of the South. All that was left of its magnificent prospects was its land at Sewanee. It seemed hopeless to revive the work that had been so auspiciously begun. But the large-hearted and enthusiastic Bishop of Tennessee was not to be daunted in his devotion to the memory of his friends, the late Bishops of Tennessee, of Louisiana and of Georgia, and in his appreciation of the responsibility in this matter, of which

he was one of the principal inheritors. To save the domain, under the charter some work must be done in a given time. Consequently in 1868 he, together with some other of the Trustees, repaired to Sewanee, erected a rustic cross upon the spot now occupied by S. Luke's Theological Hall, invoked God's blessing upon the renewal of the project and began work. A log house was erected, in which two boys were entered as grammar school students. Was this the realisation of the dream of Otey and Polk and Elliott?

Soon, however, boys began to assemble from all parts of the South, and house room and school room were at a premium. The forest had to be felled, temporary halls and school rooms had to be built, and an outlay of energy and money was expended on the domain, which cannot be appreciated by those who are born and brought up in towns and places that have grown gradually for centuries. By 1871, two hundred and twenty-five students were assembled at Sewanee. A collegiate department was organised, and the progress of the work astounded even its most sanguine friends. Considerable interest was elicited in its behalf at the Pan Angelica Council, which resulted in gifts of money and books for the Library. There are now in the Library over twenty thousand volumes.

A Theological Department, one of the great aims of the founders, was soon begun to be organised. By 1876 the University had reached the most successful point of its career during this stage of its history. That year the number of its students was two hundred and forty-three. This extraordinary growth demanded extraordinary expenditure of money, over and above the income of an unendowed institution, to accommodate the demands of the students. Recourse was again had to an appeal to England, where the University had many friends. Some response was made; but in this country, whence chiefly help was to be expected, the results of the panic of 1873 were pinching our people hard. The flush of Southern sentiment and the furor of the name "University of the South" was subsiding. Bread and meat for the people at home was a pressing question. State colleges had been reorganised by State subsidies. They charged no tuition and appealed to State pride. Sons of graduates of Northern colleges, attached to their Alma Maters, were now being sent North. Suits against the University as to her land titles, under the rotten land grants of Tennessee, were

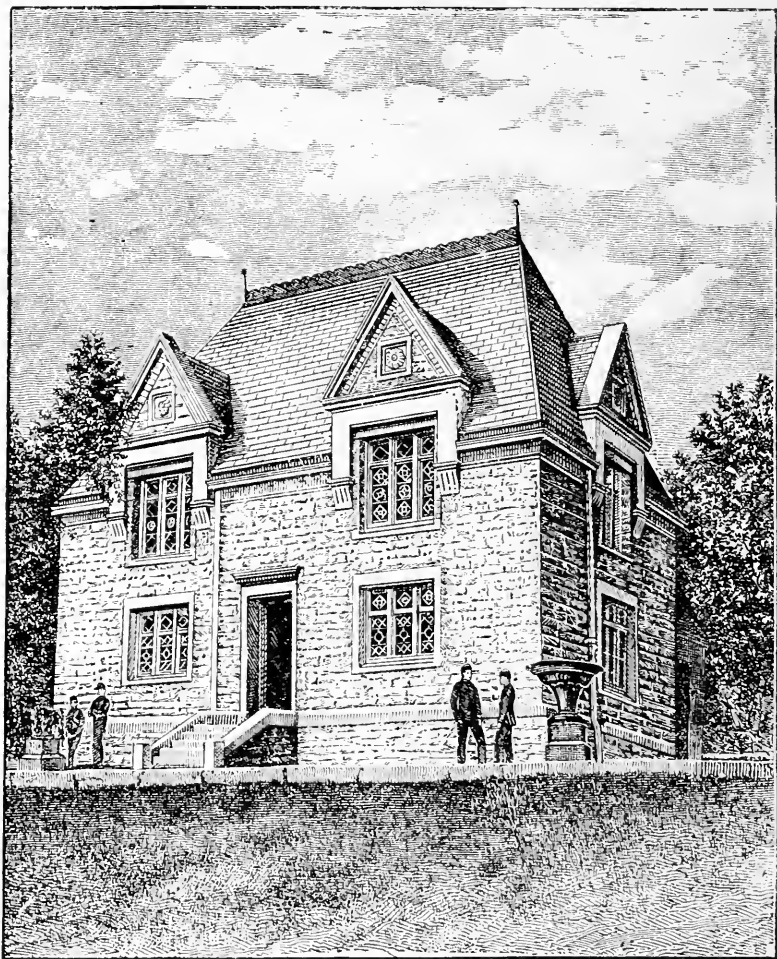
being inaugurated. The harpies seemed to be settling down around what seemed to be a dying concern. The number of



S. LUKE'S HALL.—THEOLOGICAL DEPARTMENT.

students during the Lent Term, 1878, was less than one hundred. Debt was accumulating. Houses were dilapidated and for

sale in every direction. The Trustees seemed in despair. The Faculty, however, came to the rescue and decided to uphold the University for another year. They decided to live upon the revenues from tuition. Their sacrifice saved the institution



LIBRARY BUILDING.

from bankruptcy. And it is but fair to say that, even to the present writing [1887], had it not been for the constant sacrifice of the working corps and its unfaltering devotion to the cause, the University of the South would have been a thing of the past.

During the year 1878 the Hodgson Library,* the first permanent building of the University, was completed and consecrated. The next year S. Luke's Hall,† the home of the School of Theology, was completed, and upon its completion was occupied by a fully organised faculty, and about twenty students in theology are now in this department. This was the second permanent building. With this foundation the hope for a native school of prophets, the need of which in this unoccupied field had so long been felt, was beginning to take shape in reality. It is not that these home-made shepherds are better than those trained elsewhere, but there is no doubt that they are the only ones we can hope to retain at home. They also understand the nature of the native flocks over which they preside better than those from other pastures.

When the Trustees met in 1879 a more hopeful feeling inspired their hearts. They saw that Providence was not willing that the University of the South should die. There was vitality in its very conception, because it filled a want filled nowhere else, and appealed to a class of Christian parents who would send their children to it, cost what it might.

During the year just passed (1878) the University, with an income from tuition, rentals and offerings of the Church of sixteen thousand five hundred dollars, under the guidance of Dr. John B. Elliott, as Chairman of the University Commission, made the splendid campaign of subsisting its corporation, its Theological and Academical faculties and its corps of grammar school instructors without making a cent of debt. With his usual modesty, Dr. Elliott declined to preside longer, and insisted that the present executive head of the University be elected Vice-Chancellor (the Rev. Telfair Hodgson, D.D.) With two permanent stone buildings completed, with a debt reduced from fifty thousand dollars to twenty-six thousand dollars, and funded in thirty years six per cent. bonds, with land titles settled, with Trustees hopeful and, above all, with a

* A gift by Dr. and Mrs. Hodgson in memoriam: capacity 20,000 vols. Now more than full.

† This Hall, with its Oratory, its handsome lecture rooms and spacious accommodations for thirty-two students, together with two beautiful communion sets, and Eucharistic altar appointments for the Church seasons, and scholarship for one student was the munificent gift of Mrs. Charlotte M. Manigault. Mrs. Manigault has also presented the University with a unique library of Scholastic Theology worth \$4,500.

faculty loyal and sanguine in the cause, the new Vice-Chancellor could have had no more perfect earnest of success in the arduous work that lay before him. He cordially asserts that were it not for the self-sacrifice and energy of those around him he could have done nothing to save the institution. He took the helm just at the turn of the tide. In 1879 the lowest number of students since 1869 had been reached. During the Lent term for that year the register showed only ninety-five present. But each term the numbers increased, until the calender for the



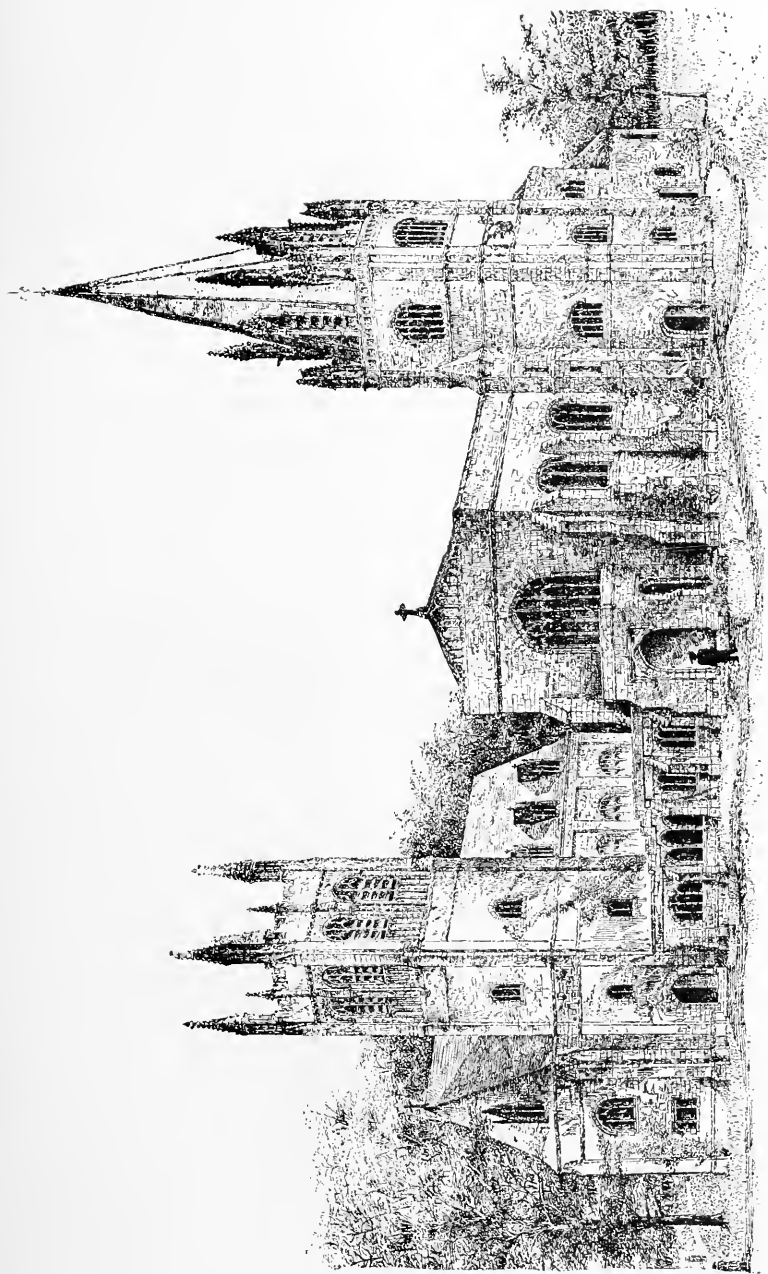
OLD CHAPEL AND G. R. FAIRBANK'S HOUSE.

current year shows three hundred and twenty in all departments.

Number of Students each year.

1868 . . . 15.	1873.....256.	1878178.	1883 . . . 182.
1869101.	1874 262.	1879163.	1884... .. 229.
1870 . . .191.	1875245.	1880..... 189.	1885... .. 260.
1871.....242.	1876.....201.	1881 . . . 186.	1886 ..305.
1872..... 225.	1877.....212.	1882.....185.	1887.....320.

This increase of students was all the more healthy than in the first spurt the University had made from 1868 to 1878, before State institutions were reorganised and hundreds of local schools had sprung up, and while the furor of Southern sentiment was hot upon those who had recently been engaged in civil strife. This increase in the second decade of the history of the University of the South from year to year was healthy, and was in the face of cheaper schools and schools appealing to State pride.



CONVOCATION HOUSE AND CHAPEL.

During the year 1883 the third permanent building, the Scientific Hall,* was erected.

In the year 1885, what is hoped to be the glory of this period of the University's history, the permanent Chapel, was begun. It makes the heart glad to look at the then and now of the University. To look at it as it is to-day is a joy. But to contemplate it as it will be when the conception of its beautiful chapel and other appointments shall be a reality is almost too much for its poor servants, who have so long been compelled to put up with the make-shifts of the past days, to hope for.

Four years ago such a thing as the proposed chapel of to-day would have been regarded as an idle dream.

But some devout ladies decided that God's glory and the dignity of the University demanded something better as a place of worship than the



RESIDENCE OF BISHOP QUINTARD.

temporary structure in which services were held.

It was decided that a group of buildings, costing seventy-five thousand dollars, should be devoted to the service of God at Sewanee, and that the money for it, if it could be raised in no other way, should be raised dollar by dollar and the buildings should go up stone by stone. The children of Sewanee, carried away by the zeal of their elders, by the work of their blessed hands have this past summer added four hundred dollars to the fund. Already money enough for the Convocation House and Tower, the subsidiary building of the group (twenty-three thousand dollars) has been raised, and that part

* Thompson Hall, named after the Hon. Jacob Thompson.

of the group is almost complete. The graceful tower of the Convocation House, designed after Magdalen Tower at Oxford, rises up against the clear blue of the Southern sky, a thing of ecstatic beauty and a model of æsthetic culture for this whole land.

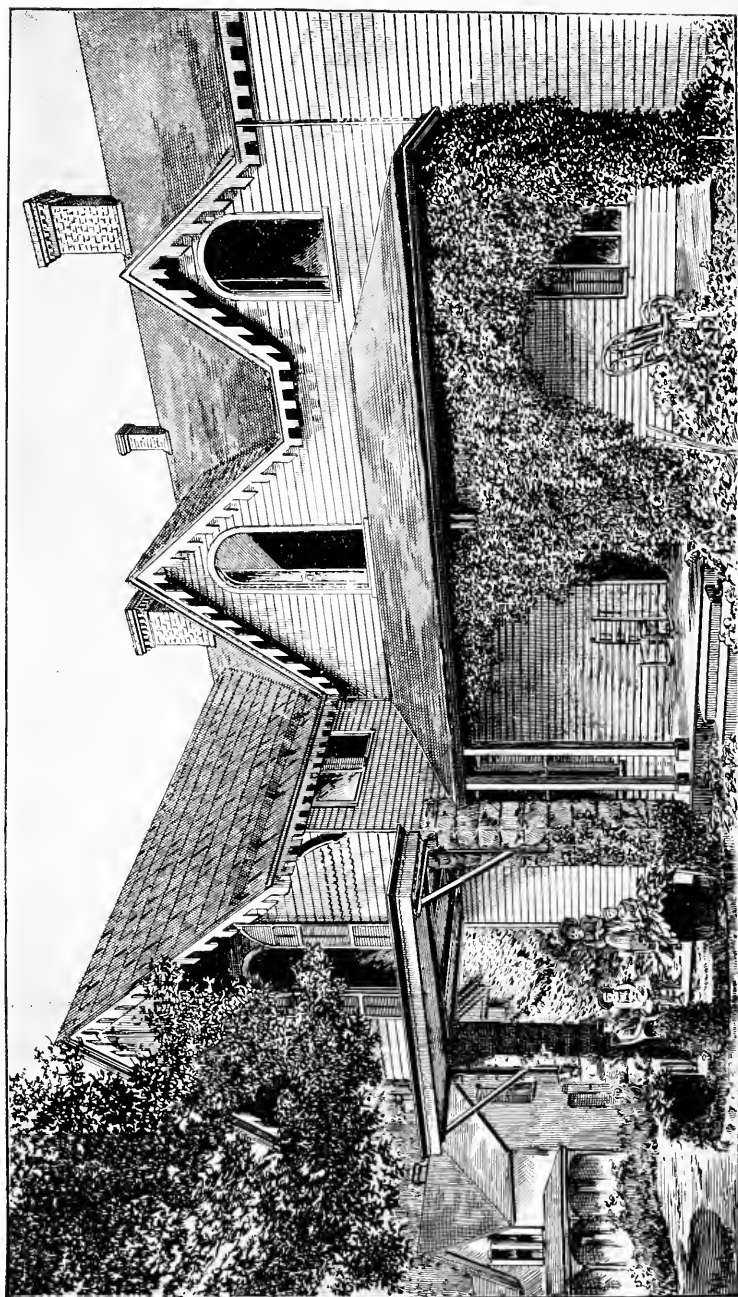
From the dilapidated houses and halls of 1878, which were mostly for sale or to let, one turns, in 1887, to the renovated buildings cheerful in repairs and paint, and to the new houses of many who have flocked to Sewanee as a haven of rest and academic training.

As the result of this venture of faith at Sewanee, the school has already trained over three thousand students whose influence for Church extension will be immeasurable. It has nearly four hundred men in the ministry engaged in building up the waste places in the Vineyard of the LORD in the South and Southwest.

With no special effort it has accumulated a large property, consecrated to the Church (in round numbers three hundred thousand dollars). It has organised a Grammar School, a Collegiate and Theological Department upon a most thorough basis. It has gone far in developing the pure University idea of its founders. It has nearly two hundred collegiate students. It will soon lop off the rudimentary Grammar School Department, which was never intended to be a part of it, and which was assumed because the times and the country afforded no adequate preparation for the University department. The Academic department contains elective courses leading to degrees, that are granted only to merit. The degrees are Ph.D., C.E., M.A., B.A., B.L., B.S., etc. The Theological Department gives the degree B.D. to its own graduates only after a graduate has been in the work of the ministry one year, and has pursued and accomplished work in German Theology, as prescribed.

The University has secured the detail of an officer of the U. S. A., the only one allowed to the State of Tennessee, to direct its Military Department—Lieut. E. K. Webster, 21 Infantry, now being in charge. The income of the University has been increased from sixteen thousand five hundred dollars, in 1878, to twenty-six thousand dollars, in 1887.

It has, by breaking up the students into family groups, instead of herding them in commons, and by subjecting each



RESIDENCE OF THE VICE CHANCELLOR—DR. HODGSON AND THAT OF PROFESSOR GAILOR ADJOINING.

family of students to the proctorial influence of the University, placing the students largely upon their honor, and often submitting questions of order and internal regulations to them-



A GOWNSMAN.

selves, effected a most complete system of discipline. This, in combination with the military training, men say (and women too), makes a Sewanee boy a thing to be admired.

The University, in its development, looks next to a School of Law and a School of Medicine. Of the latter, those of large

experience say that no School of Medicine should be outside of large cities apart from the opportunities for the Clinic. But, on the other hand, no better argument for the theoretical



A CADET CAPTAIN.

school of medicine, to be supplemented by the Clinic in large cities afterwards, could be advanced than the character of the school at the University of Virginia. No Doctors of Medicine have been more successful upon the average, especially those who contended for positions as surgeons in the army and navy,

than those who held a diploma from the University of Virginia.

At Sewanee the environment of the student of medicine would be about the same as that at the University of Virginia.



AN ARTILLERYMAN.

At Sewanee the student of medicine would, during his theoretical course, be surrounded by a sympathy from the community, and Christian and refining influences which are, as a rule, denied to the medical student in large cities.

But the establishment of the law and medical schools are hopes and dreams. Both will require endowment to a certain, but not a large, extent before we may see them in company with our schools now at work.

The University of the South thus makes a dignified appeal, not only to Churchmen at large all over the country for patronage and endowment, but appeals to all lovers of sound learning and Christian training.

. During the current year the University Calendar will contain names of about three hundred and twenty students from all portions of this country, from New England to Mexico, and from New England to California. It is fast becoming a representative school, thus giving its students an opportunity to meet and study the characteristics of those from other sections of this great republic who shall be their fellow citizens. In no way better than in the building up of such a school as this can mutual respect be engendered and the bonds of friendship cemented between those from the various portions of the United States who heretofore have unfortunately known so little of each other.

Besides the adaptation of the location from its retirement and climate for mental work, and its extraordinary safeguard to the morals of its students, another great factor in favor of the University is its economical advantage to the students. At the other great universities in the country six hundred dollars a year as a minimum is regarded as a mere bagatelle, while the expenses of some students run up into the thousands. It is true that at these schools many students do accomplish the year's work on less money, but the fashion of extravagance has a sad tendency to discourage or to spoil such students in tempting them to ape or toady to it.

At the University of the South six hundred dollars would be regarded as a fair maximum average of expenses giving the student tuition, board, fuel, lights, washing, two suits of clothes military), incidental expenses (such as books, stationary, etc.) Few students at the University of the South spend so much.

The government of the University is in the hands of a board of trustees. The Chancellor is the titular head of the University, and his only function is to preside at the meeting of the Board of Trustees. The Vice Chancellor is the executive head of the University and with advice of the Hebdomadal Board,

has charge of the discipline. The discipline is carried out by the Proctor and his assistants.

An assistant Proctor resides in every family of students. There is no military discipline.

Note.—Chancellors.	Elects ¹ .	Vice-Chancellors.	Elected.
Rt. Rev. Jas. H. Otey, D. D.,		Rt. Rev. C. T. Quintard, D. D.,	1863.
	July 4, 1857.	Gen. Josiah Gorgas,	1872.
Rt. Rev. Leonidas Polk, D. D.,		Dr. John B. Elliott, D. D., Chair-	
	July 4, 1864	man of the University Commis-	
Rt. Rev. Stephen Elliott, D. D.,		sion,	1878.
	Dec. 21, 1866.	Rev. Telfair Hodgson, D. D., Vice-	
Rt. Rev. Wm. M. Green, D. D.,		Chancellor,	1879.
	Feb., 1867.		
Rt. Rev. Alex. Gregg, D. D.,			
	Aug. 1., 1887.		

The military feature in the education is confined to infantry and artillery drill and instruction in science of tactics. Boys are admitted to the Grammar School between the ages of twelve and sixteen years. At sixteen, with proper qualifications, students become under-graduates of the University. All students except gownsmen, special and theological students are subject to the military drill. The latter classes of students represent the more matured and advanced part of the University.

In addition to the regular routine of study post-graduate lectures are delivered during the summer. During the current year the lecturers were Prof. B. L. Gildersleeve, D. C. L., W. G. S. Arnold, M. D., Prof. Greenough White, Fred. S. Page, and Rev. Henry Mason Baum. This system will be enlarged each summer, and it is to be hoped that a fuller and more attractive summer school will soon be a permanent feature at Sewanee.

FAIRMOUNT COLLEGE.

The establishment of the University of the South and the practical demonstration of the many advantages of its idea and location, rendered it only a question of time how soon an educational center for girls should follow that for our boys and young men. There were equally potent reasons for one as for the other. Perhaps the most influential of these reasons was the need—greater than was at the time actually known and felt, and only becoming fully realised now that it has been supplied—of an educational center for the South, *in* the South and yet

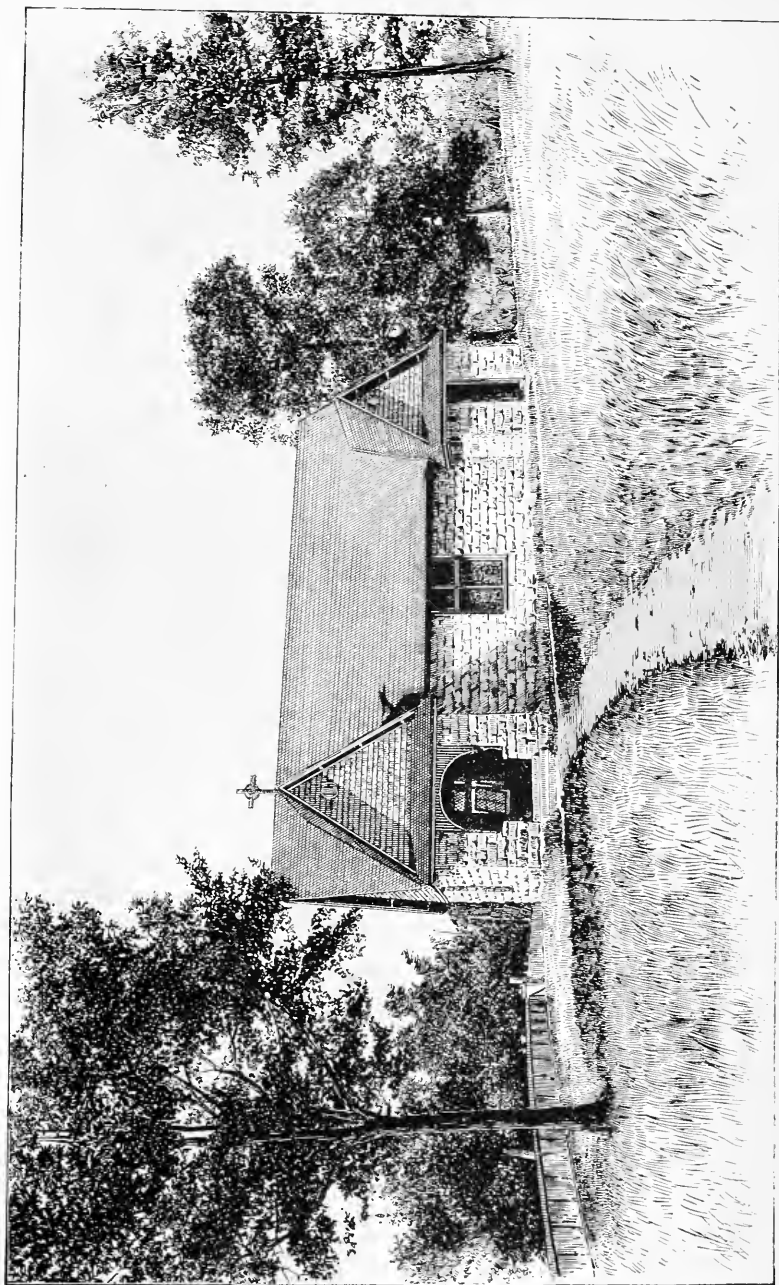


FAIRMOUNT COLLEGE.

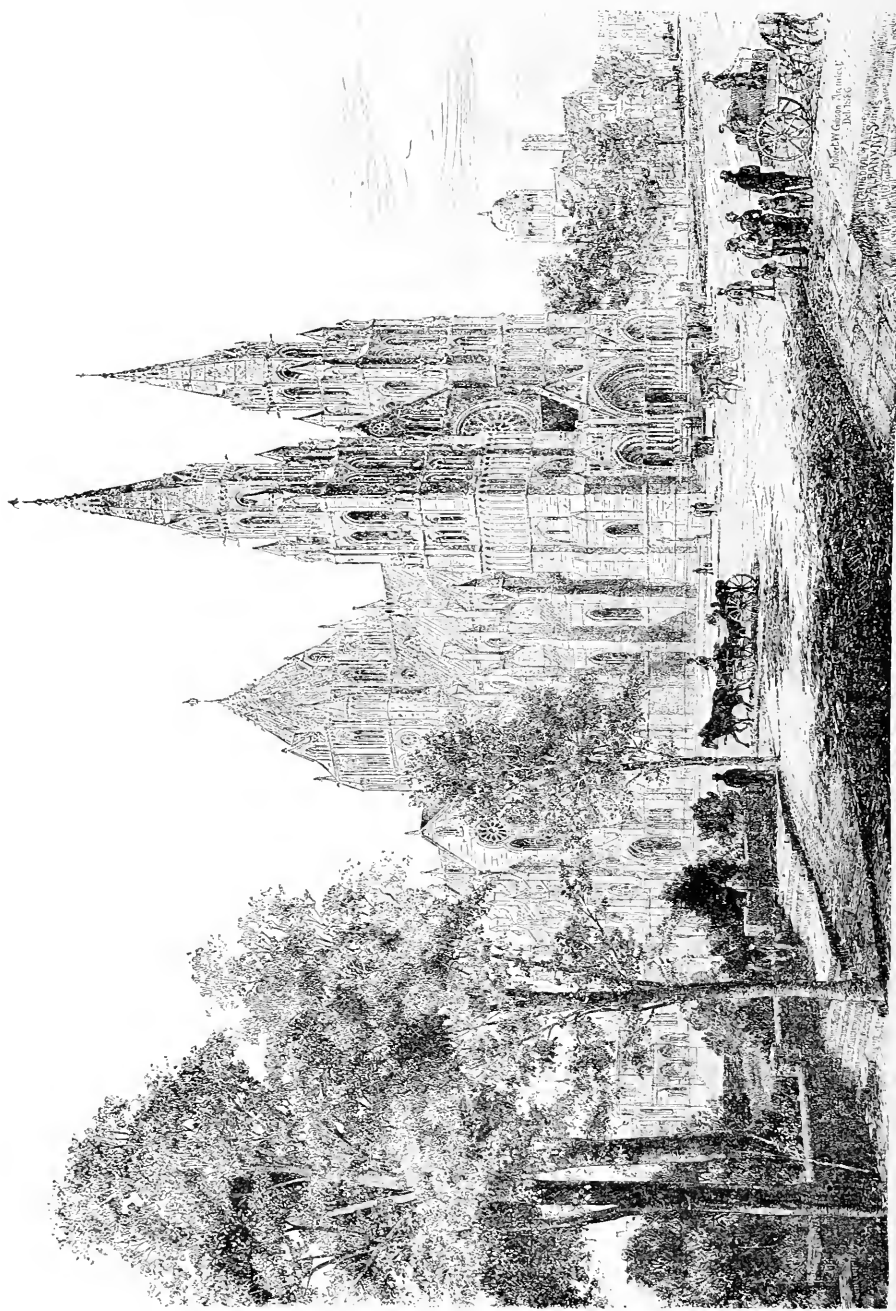
outside of the hot and sickly regions of the South. The practicability of educating the young of both sexes from Florida or Louisiana, within easy reach of their homes, in a climate in which they can study with ease and comfort from March to December, and spend the healthy and pleasant winter months in vacation at home, if not the greatest, is perhaps the most peculiar and exclusive natural advantage of this system of schools.

The University of the South was reorganised in 1868. In 1872 two prominent and well-known ladies of Mississippi brought with them a school from Jackson, Mississippi, and established it at what is now Mount Eagle, distant on the same railroad six miles from Sewanee. This school, which received a charter from the State of Tennessee, under the title of Fairmount College, was immediately successful, but subsequently experienced from similar causes, though to a less degree, the fluctuations of the neighboring university. It subsequently passed into the possession of persons resident and connected with the work at Sewanee, since which time it has been conducted in strictest accord and sympathy with the ideas and aims of the older and greater institution. Its special patrons are the Bishops of Tennessee, Texas and Florida and the Vice-Chancellor of the University of the South. Its Principal is a graduate, has been for a number of years a member of the Board of Trustees, and is now the Commissioner of Endowment of the University, by nomination of the Association of Alumni and appointment by the Board of Trustees. Its Chaplain is one of the Professors of the Theological Department of the University.

Within the last two years it has been necessary to extend the accommodations of the school on account of the increase in its patronage, and it has been largely rebuilt and enlarged. The Chapel of the Holy Communion, built by the energy and devotion, and enriched within by the carving and other handiwork of the Principal of Fairmount, is admired as one of the most beautiful little church buildings in the country.



FAIRMOUNT COLLEGE CHAPEL.



ALL SAINTS CATHEDRAL, ALBANY

Cathedral of All Saints, Albany.

THE Cathedral of All Saints, in the city and Diocese of Albany, was incorporated by an Act of Legislature in March, 1873. Its own statutes and by-laws were adopted in the following year, and in 1877 it was formally and fully recognised as part of the organic life and law of the Diocese by a vote of the Convention.

The object and purpose of the corporation are by section 2, declared to be "the establishment, erection, maintenance and management of a cathedral church and its appurtenances in the city of Albany, in accordance with the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, together with such other cathedral foundations, schools, faculties and charitable works as may be properly connected therewith in and for the said Diocese."

The broad, Catholic basis upon which the Cathedral stands is amply described in the simple language of section 5, which declares that "the seats for the worshippers in the said Cathedral Church shall always be free."

The preamble to the constitution of the Cathedral adopted in 1874 sets forth the purpose of this great undertaking to be "For the greater glory of GOD, the FATHER, SON and HOLY GHOST; in promoting the dignity and honor of His worship; in extending and upbuilding His kingdom in the city of Albany and in adjoining places; in establishing and maintaining schools for the Christian training of His children; in discharging all the works of mercy, corporal as well as spiritual, and in strengthening the Diocesan centre of unity, influence and work."

The chapter or governing body of the Cathedral, as provided for by its constitution [art. 1, sec. 1], consists of the Bishop as its official and ex-officio head; of four "principal persons," the Dean, Precentor, Chancellor and Treasurer; four other clergymen, being unmarried and canonically resident in the Diocese,



FRONT.

entitled Minor Canons, and six laymen holding office for two, four and six years, elected by the greater chapter. The greater or "General Chapter" is the electoral body and represents all the elected officers and bodies of the Diocesan Convention, (Standing Committee, Board of Missions, Deputies to Convention, Archdeacons, Secretary of the Convention, etc.), and the Rectors of S. Peter's and S. Paul's Churches in the city of Albany.

The scheme of the Cathedral is adopted from the statutes of the English Cathedrals of the "Old Foundation," with the marked exception (which is a characteristic of the American Church) of the introduction of lay communicants to the governing body. The idea of the Cathedral is to establish in Albany a *free* church, with frequent services, choral worship, constant preaching, and institutions of learning and mercy. Every member of the Diocese has his own right and place in the congregation, and has a voice through his elected representatives in the choice of the clerical and lay members of the chapter. This idea of the Cathedral was fully set forth by the Bishop in his address to the convention of 1876, as may be seen from the following extract :

The Cathedral Church will be the place for the gathering of the clergy with the Bishop ; the building for the solemn official acts of the Bishop in ordinations and the gathering of Synods ; the Church that shall be the bond of unity and the point of meeting among clergymen, otherwise narrowed and separated into personal interests alone ; the Church whose frequent services and celebrations of the Holy Communion shall make somewhat real, what no Bishop can be willing to allow to be forgotten, the permanent, or at least life-long, pastoral relation that exists between himself as the chief earthly pastor and the pastors and people of his Diocese. It will be the central point to which the heart of all the Diocese may turn, as the place where prayer is wont to be made, and in which, whether present or absent, they are daily remembered before the Throne of Grace. It will be the church where a steady and unchanging system of ritual and service will be maintained, not subject to the interruptions or the variations which grow out of the frequent changes in parochial life. It will be the Church to which, as a model, others may look for the warrant for or the warning against such unruly matters of the details of worship as lie within the jurisdiction of the ordinary. It will be the nucleus about which, as strength and ability increase, may gather godly and

well learned men, able to care for the training and examination of the candidates for Holy Orders, and to prepare themselves to meet, by constant study, the incessant shiftings of that old opposition to the truth which, by frequent and rapid changes of side, seems all the while to be something new. It will be the religious and spiritual source and home for the training and refreshing of those who may desire, as laymen or as women, to devote themselves to the closer service of God. It will be the house of worship and religious instruction for the children who may be gathered from the distant parts of the Diocese or country, to go back, carrying with them what they have gained here for the enlivening and enriching of their homes. It will be the root from which, in time, will grow up the houses of mercy, of shelter, of education, which find their natural origin in the Episcopate. If one says this is Utopian, I say, in the wise and patient words of an English social reformer, 'Utopia is only another name for *time*.' I know that much of this is in the future, far beyond the life of any of you or of myself. But the man is a fool who will not plant an acorn because it is not an oak; and it is a poor argument against doing a good thing to-day that it ought to have been done yesterday. * * *

We are not legislating for to-day; I am not caring for to-day. In the past I look at the great glory of England, in the foundations of her cathedrals, their buildings, services, surroundings, outgrowths. I see roots so old that had they not been vitalised by God, they would be rotten with age to-day, sending out new shoots,—like Lichfield's chapel and training school and rooms for candidates,—with the power and freshness of an endless life. And as I look at Faribault, at Milwaukee, at Omaha and see what Bishops in our time have planted and watered with their sweat and blood, I ask what would a new Bishop be without these heritages? I ask what would *they* become if, by a failure to recognise and identify them with the Diocesan expectation of a Bishop, they were left in future to be merely parishes or merely schools? I get no answer, even in echo. And I ask where is the pledge of perpetuity, of continuity in the distinctive thought of the Episcopate? Only I believe in the cathedral established and acknowledged. The Bishop dies. The personal prestige and power fade away. The Episcopate, diffused in the important and grateful duties of visitation, leaves no ruling and controlling mark upon the Diocese. But the Episcopate embodied in the cathedral lives; it is such a center as the heart is to the body; and the hope of strong, central impressive effective, perpetual power in the Episcopal Church is here.

We have sketched this out somewhat at length, because it deals with the Cathedral as an institution and as an idea, which



INTERIOR LOOKING EAST.

are matters prior in time, and more important, in fact, than any building.

The present Cathedral Chapel, situated on the corner of Hawk and Elk Streets, is only the Chapel of the Cathedral

Church. It was formerly used as an iron foundry; it is bare and unsightly without, though decent and churchly in its internal arrangements, but altogether unsuited to be GOD'S house, or to be a cathedral in the capitol city of the Empire State. It has accommodations for nine hundred people, and here, for more than seventeen years the congregation, together with the members of S. Agnes' School, and the Sisterhood of the Holy Child JESUS, have met for the daily worship of Almighty GOD. The full routine of cathedral services has been maintained in it, with the daily Morning and Evening prayer, frequent communions and a full choral service rendered by a well-trained choir of men and boys. The seats are all free, and the work is supported by the alms of the worshippers. Attached to it are S. Agnes' school, with its one hundred and fifty inmates, together with one hundred and ten day pupils not resident in the building; the Child's hospital, with seventy-four beds, generally all occupied; S. Margaret's House, where between thirty and forty babies are cared for, and the Sisterhood of the Holy Child JESUS, who have charge of these good works. There is pressing demand for the new Cathedral, therefore, not only for the decency and dignity of worship, but for the better accommodation which is needed, and for the attraction of unattached people to this great free church, with its frequent services.

On the festival of All Saints, A. D., 1881, the Bishop announced to the congregation his purpose to begin forthwith the execution of this, one of the great purposes for which the corporation was created, namely, the erection of a Cathedral building, and laid before them his plans. So ardently and forcibly did Bishop Doane urge his plea that his hearers soon became imbued with the same enthusiasm that animated him, and the project went bravely forward.

At a meeting of the chapter, held November 23, 1881, the Bishop, Hon. Erastus Corning and Mr. Orlando Meads were appointed a committee to select a site for the proposed structure. The committee on the site were then instructed to obtain plans for the Cathedral. On April 30, 1883, the plans prepared by Mr. R. W. Gibson, architect, were adopted, with a modification submitted to the chapter on June 6.

On November 28, 1883, the plot of ground, valued at \$80,000, given by the Hon. Erastus Corning, was accepted as the site,

and on motion of the same generous donor, it was resolved
“that, in the judgment of the chapter, it is expedient that



PRESENT HEIGHT OF WALLS

measures be taken without delay to begin the work of building
the Cathedral, and that to that end preparations be made to

remove the buildings now on the ground, and to procure the working plans and estimates for the excavation and laying of the foundations; and the work be proceeded with as fast and as far as the means in the hands of the chapter will permit."

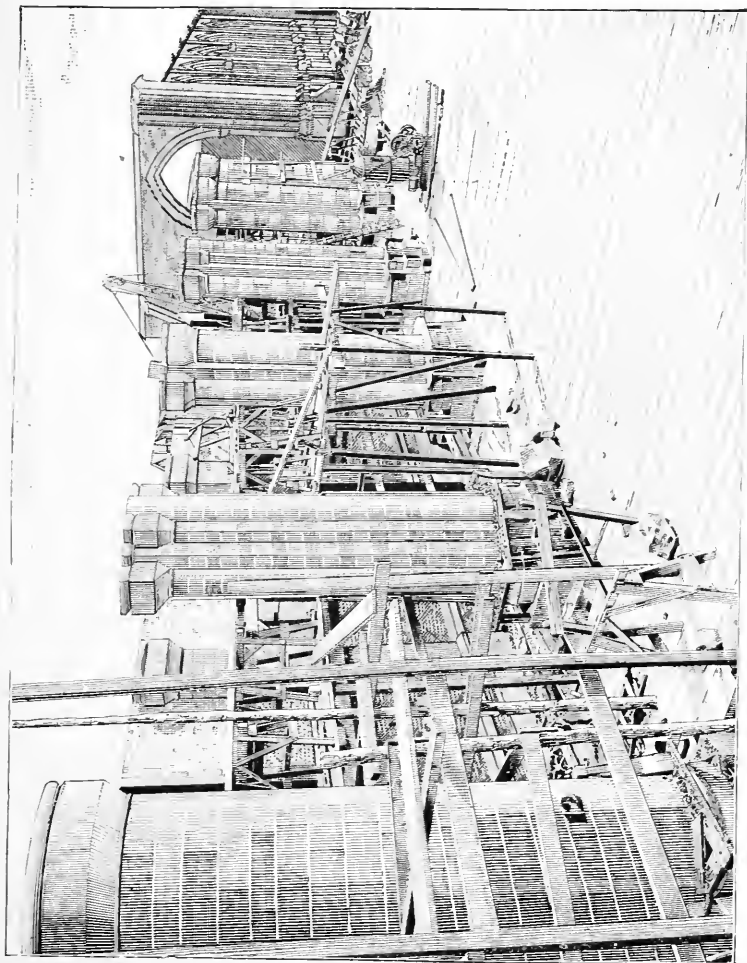
At a meeting held on March 22, 1884, it was resolved that the corner-stone be laid on Whitsun Tuesday, June 3, 1884. At the same meeting a special subscription was authorised for the columns of the new Cathedral, to be memorials of Churchmen eminent in Church and State. They are to be twenty-four in number, and to cost over \$1,000 each. Twenty-one have already been appropriated.

The corner-stone, the gift of Margaret Doane Gardiner, the Bishop's granddaughter, suitably inscribed, was laid with imposing ceremonies on the date resolved upon, and its laying was one of the most noteworthy in the history of the Church in the State of New York.

The money for the building, so far as it has gone, has been given in very large extent in Albany and Troy and other places in the Diocese; amounts of money have also come from all four of the other Dioceses in the State, but chiefly from the old Diocese and city of New York. The largest subscription, except Mr. Corning's gift of the land, is that of the Hon. Walter A. Wood of \$10,000. Of the twenty-four pillars in the choir and nave, five commemorate the names of former governors of the State as follows: Enos T. Throop, John A. King, Hamilton Fish, Horatio Seymour and John A. Dix; eight are in memory of Churchmen and women of Albany: Orlando Meads, LL.D., Margaret H. Doane, Mrs. Catharine W. Barnard, Mrs. Erastus Corning, Mr. and Mrs. John V. L. Pruyn, Mrs. Catharine D. Evans, Mr. Harmon Pumpelly and Mr. William H. DeWitt. One is in memory of Mrs. Warren, of Troy; four are memorials of faithful men and women in other parts of the Diocese: Mr. B. P. Burlhans, of Warrensburgh; Mr. H. N. Brush, of Brush-ton; Mr. and Mrs. T. S. Clarkson, of Potsdam; and Mr. and Mrs. Wm. N. Chadwick, of Cohoes. One is in memory of George W. Doane, Bishop of New Jersey, erected by graduates—former pupils of S. Mary's Hall—and one is a memorial of Mr. C. C. Trowbridge, of Detroit, an Albanian by birth, and honorably known to the Church throughout the country. Another is the S. Agnes pillar, given by the graduates of S. Agnes' School, while the two very massive pillars at the inter-

section of the nave and chancel, are the gift of Mrs. Leland Stanford, in memory of her father, Mr. Dyer Lathrop, and of her son, Leland Stanford, Jr.

This recognition of the Cathedral Church as a central place



INSIDE VIEW OF PRESENT HEIGHT OF WALLS.

in which memorials may well be set up to commemorate those who ought to be remembered for good examples or conspicuous service to Church or State, it will be seen, extends beyond any merely local limits, and in this way promises to fulfill one of the functions of the great Cathedral of older days.

It is believed and hoped that other parts of the building and its furnishing will be given in the same way. The altar and

Reredos, the Litany Desk and the Credence, the Font and the Lectern have been already promised as memorials, and the four smaller pillars in the sanctuary have been taken in memory of dear children in Paradise. There still remain, in the part of the building to be finished now, the Pulpit, the Choir-screen, the Clergy and Choir-stalls and the Pavement.

The Bishop is now appealing to Churchmen of the State of New York, and friends elsewhere, for the amount needed to finish the building for use (\$75,000), and an association called the Woman's Diocesan League, which was organised by the women of the Cathedral congregation in 1886, and which has extended to other congregations throughout the Diocese, is helping the Bishop with great success and still greater enthusiasm to complete the provisional building.

This, in brief, is the history to the present time of a great and glorious Church work which had its inception in the congregating of a few earnest souls on All Saints' Day, A.D., 1872, in an abandoned iron foundry, beautified internally by evidence of the worship of Him who has said: "Where two or three are gathered together, there am I in the midst of them."

The following description of the Cathedral in detail is from an article by Mr. Montgomery Schuyler, in *Harper's Weekly* of April 26, 1884:

The Cathedral of All Saints, at Albany, for which the design of Mr. R. W. Gibson was selected some months since, promises to justify its title better than any church that has hitherto been built for the Protestant Episcopal communion. Its dimensions would certainly entitle it to rank as a Cathedral even among the remains of the middle ages. The total length is 230 feet. The width across transepts is 110 feet, the average width throughout being 95. The nave is 40 feet wide, and the keystones of its vault 70 feet from the floor, the choir five feet narrower and four feet lower, thus enhancing the apparent length of the interior by exaggerating the perspective effect. The choir aisles, however, are each 21 feet wide, the nave aisles being of not much more than half that width, according to one of the chief peculiarities of the plan, by which they are reduced from spaces fitted with pews to mere passages, so the nave piers will not interfere with the sight or hearing of any worshiper. The exterior length is 265 feet, the height to the top of the clere-story walls 70—being the same as that of the vault—to the ridge of the roof 110, to the crown of the octagon at the intersection of the nave and transepts 180, and to the finials of the western spire 203.



PROVISIONAL BUILDING.

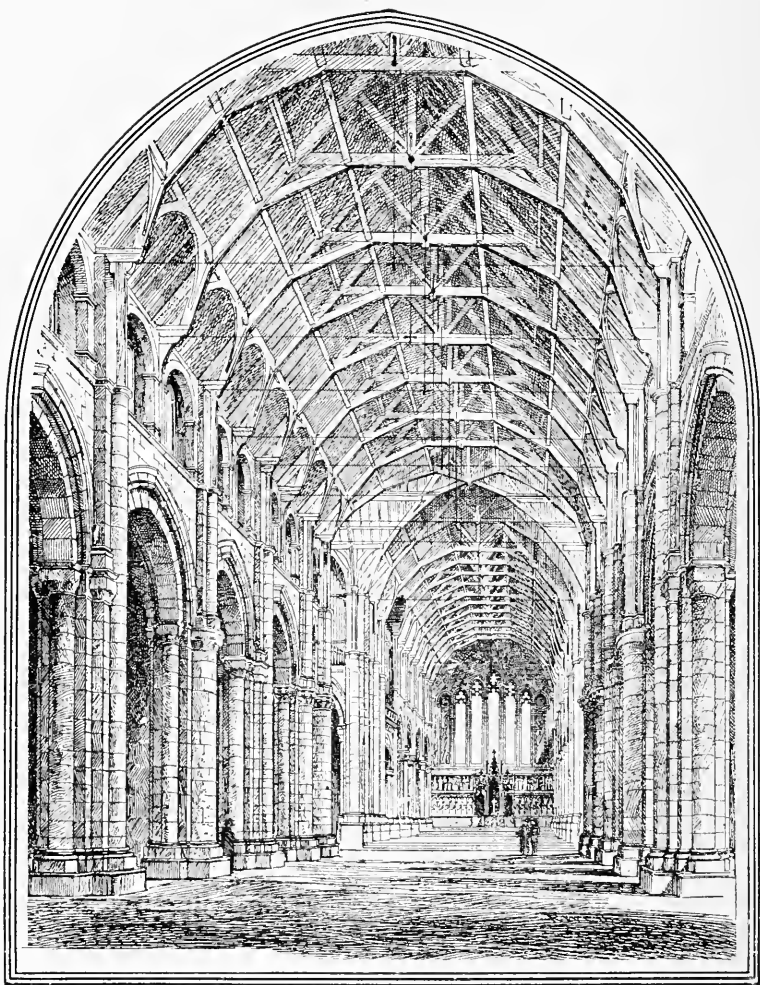
The nave of the church is divided into four and a half bays and the choir into five, each covered with a quadripartite vault. The square space at the crossing of the transepts is converted into an octagon by corbelling at the angles in the interior just above the vaulting. This octagon, like that of Ely, is not to be vaulted, but to be ceiled in wood.

The architecture of the Cathedral may be classified as a free treatment of early English, the style adopted by Mr. Pearson, whose pupil, we believe, Mr. Gibson was, for the only Anglican cathedral that has been undertaken in our time in England, and the style in which Mr. Pearson has distinguished himself in the design of several parish churches, notably S. John's, Red Lion Square, in London. The treatment of the Albany Cathedral, however, is freer and more eclectic than it is probable any English architect, having the fear of the archæologists and the ecclesiologists before his eyes, would venture in a cathedral. On the outside, the simple shafted lancets which are employed in the openings, the slender arcading that surrounds the Western tower, the simplicity of the tracery, where it is introduced at all, the treatment of the porches, and the square eastern termination, suffice to designate the style. Even on the outside, however, the treatment of the central tower recalls that of a Spanish *campanario* rather than of any English example of this feature; while the interior, except the square east end, is decidedly more Continental than English both in proportion and in detail. The emphasis of length, the 'long-drawn aisle' of Gray, is the distinguishing feature of cathedrals characteristically English as the emphasis of height is characteristically French. The Cathedral of All Saints is not only for practical reasons absolutely shorter than any English cathedral, but relatively to other proportions, it is shorter still. The relation of height to width in the nave is nearly as two to one, while in English cathedrals the width is commonly the greater, and there are few vaults in England which have a height of seventy feet from the floor. On the other hand there is no attempt at the aspiring character of French vaulting, where in such typical instances as Amiens the height is to the width nearly as three to one. The treatment of the vaulting is also rather French than English. There can be no doubt that this is a gain, since, in spite of Mr. Fergusson's anxious apologetics, critics outside of England are pretty well agreed that the English architects never thoroughly understood the system of vaulting as it was practiced in France and Germany.

The meaningless ridge-rib which is commonly employed in English vaulting is omitted at Albany. The nave piers are still further from early English work, in which they commonly consist, either of sheaves or mouldings almost unmeaning, or else of round piers with engaged and banded shafts of another material. On the Continent, in the best

examples, they were organised piers, with parts so closely corresponding to the organisation of the vault that an archæologist could reconstruct the vaulting from a section of the pier as confidently as Cuvier a mammal from a thigh bone. In late gothic this process was carried to a bewildering complexity. The architect of the Albany Cathedral has contented himself with the earlier and more emphatic treatment, by which the ribs and arches of the vault, and the pier arches are indicated in the form of rounded projections from a square pier. The result has, perhaps, a stronger resemblance to some of the early gothic churches of Spain than to any examples of the more northern gothic. The other members, at least in the nave, are of like severity; the nave arches of two orders, the inner left square, the outer having a simple bead at the intrados, and a dog-tooth moulding at the extrados, the transverse arches of the aisles not being moulded or sub-divided at all, the triforium pairs of shafted arches merely chamfered at the edge under relieving arches of like simplicity, and the clere-story window a pair of lancets, with a simple circle punched through the spandrel by way of tracery, the treatment of the choir is distinctly richer, the pier arches more heavily moulded, the heads of the arches in the triforium traceried, and a more developed tracery in the clere-story. Even here, however, except in the great East window, which is very richly traceried, the work is severe, approaching a Romanesque simplicity and vigor, and sometimes, as in the arch, which is dropped to make room for the organ, assuming a Romanesque form.

The Cathedral is to be built of the lightest reddish Potsdam stone, with wrought work of a darker and more tractable stone, quarried at Longmeadow, which latter material is to be used alone internally. It has a noble site at the edge of the ravine on the north of Albany, to which the Cathedral will form an ornament only less conspicuous than the Capitol.



INTERIOR OF PROVISIONAL BUILDING.

How To Decorate a Church for Christmas.

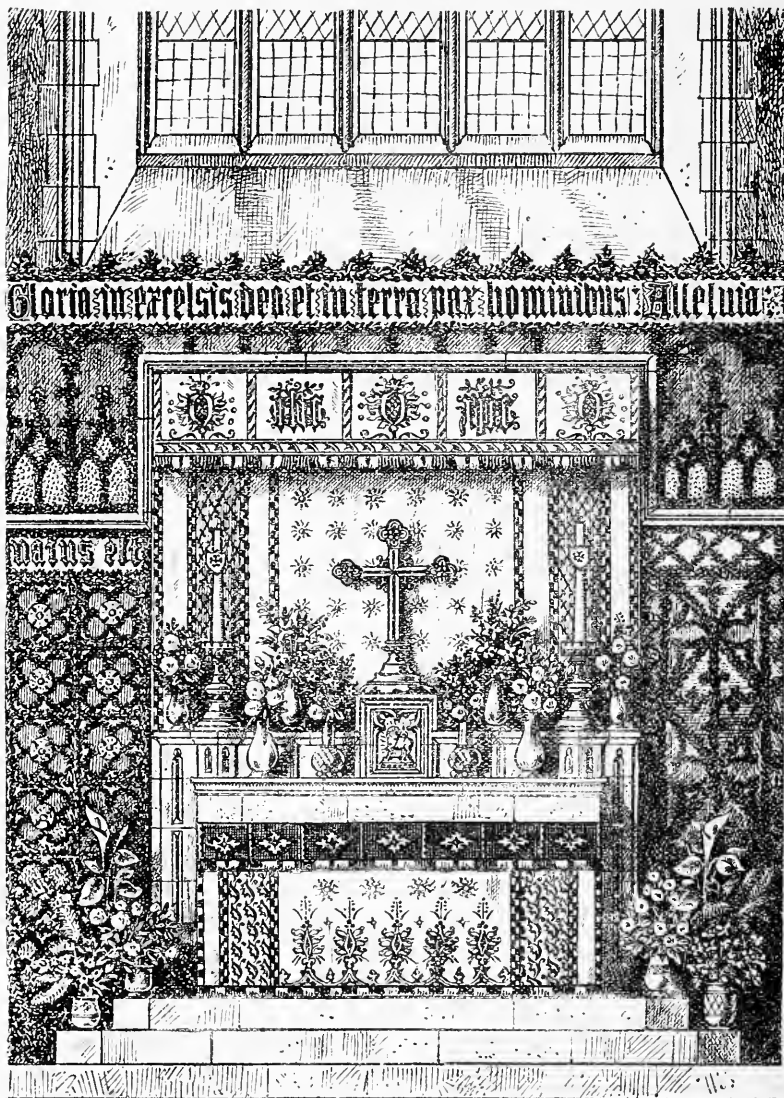
The custom of decorating our churches on all festal occasions with a more or less copious display of extrinsic ornament, concerning which neither rubric or canon has anything to say, has become so general that the principal question that rises on the approach of a great festival is not as to whether the church shall be adorned, but how best to do it. Much has been written and said on the subject from both the religious and æsthetic point of view, but the lamentable fact remains that the appearance of too many churches, especially at Christmas-tide, rather denotes that the decorators have successfully learned how *not* to do it: their efforts resulting in a painful disfigurement of the Holy House that is equally distressing to the pious or artistic worshipper.

It is obviously desirable that these decorations should achieve the happy medium between a superabundance of flowers, foliage, flags, with strange devices in tinsel and colors on the one hand—that bewilder the eye and distract the mind from the solemnities of worship—and the severe simplicity (query parsimony) of a few evergreens tied here and there to a pillar, that look as if they had been ordered in haste from the green-grocer in five-cent bunches; which latter effect was seen by the writer so lately as last Christmas day, in even a fashionable New York church.

It is hoped that some of the suggestions contained in this article, though necessarily somewhat meagre considering the breadth of the subject, may assist decorators in avoiding either extreme.

When, as at the present season, the necessity for deciding on the church decorations presents itself, it is of primary importance that those in charge of the work should penetrate themselves with a sense of its sacredness, and in nowise indulge personal taste or prejudice at the expense of strict rules of

ecclesiastical art and custom. Among the many improved ideas that govern modern church work, one of the most sen-



an Altar decorated for Christmas

sible has been the creation of that useful adjunct to the parish staff, the Altar-committee. Taking for granted that they have

the highest motive in view while discharging their ordinary duties, it is but fair to suppose that they need only to be reminded, not taught, that on the greater festivals extraordinary opportunity needs extraordinary care to avoid the Charybdis of vulgar display while steering clear of the Scylla of meanness. Both extremes being equally undesirable.

It is imperative that no slack or careless work in arranging details should be permitted. "It is only to last a day" should be no excuse for perishable boughs or blossoms being so placed as to wither untimely, and mar the beauty of the display. The temporary is not necessarily the unimportant; and it is undoubtedly of decided importance that the temporary adornments of a church should in no way interfere with the use of any part of the building or its furniture. It is therefore necessary to take especial care that no wreath, banner or bouquet shall be so placed as to impede the movements of the clergy, or vex the soul of the careful sexton as he goes about his necessary work on the Festival day itself.

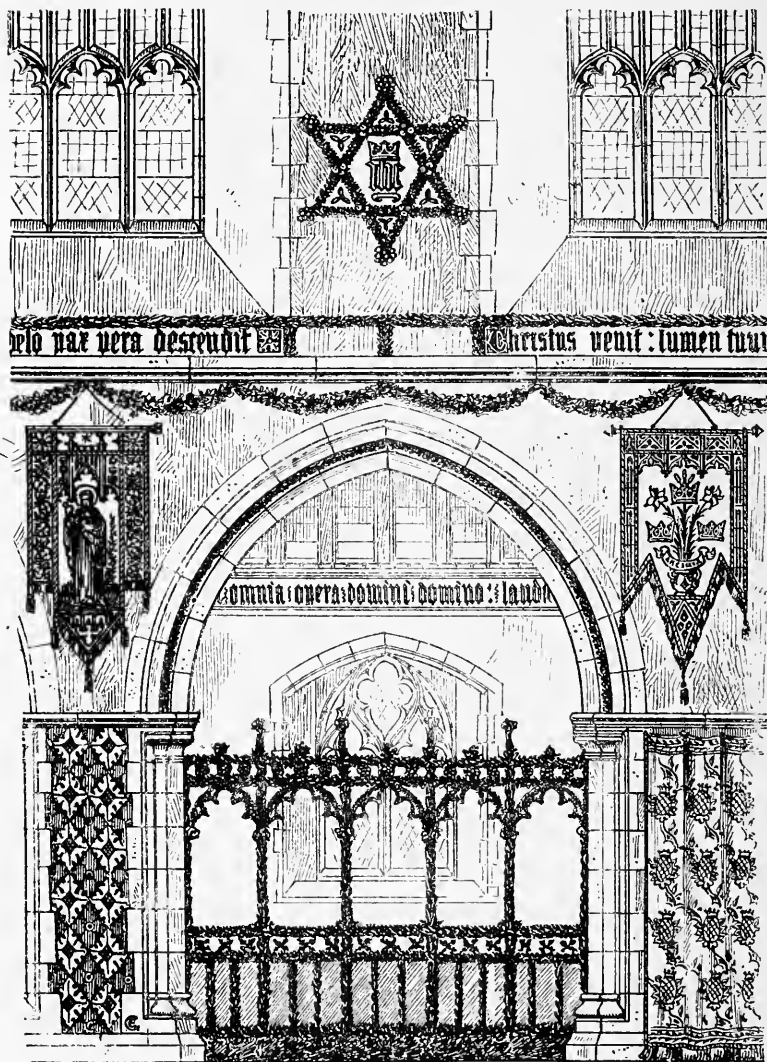
These directions being borne in mind, our Altar-committee will have to consider: (1.) The architectural features of the church. (2.) The colors that will harmonise with the prevailing tint of walls and chancel. (3.) The best arrangement of banners. (4.) The choice of evergreens. (5.) The selection of texts, emblems, etc.

Much trouble, and also delay, in altering plans and designs may be avoided by gaining, in the first instance, a clear idea of what we would like to do, next of what we can do. It is best, if practicable, to have some one with a knowledge of drawing make a rough sketch of the interior of the building, as it may be wished to appear, and carefully eliminate all superfluous details before attempting to carry out the design.

It is to be noted that all suggestions here given are on the supposition that the church is large, and built of stone; but they can be easily modified in accordance with smaller and less substantial structures.

Supposing the church to be a building with short, thick columns, heavy capitals and square arches, light spiral wreaths are very effective; and a thin crown of leaves may be placed on the capital, provided it projects all round sufficiently. A spline of stout wire covered with leaves on small sprays of evergreens can be bent into the square reveals of the arcade. This

decoration would, however, be entirely unsuitable for slender columns or delicate arch-mouldings. At the same time a plain



Temporary Screen and divers decorations:

arch may be filled suitably with tracery, the more simple in style the better.

Large blank places are satisfactorily filled with two or more rows of evergreen festoons, care being taken that the *whole* of the space is filled, otherwise the effect will be that of an unfinished plan.

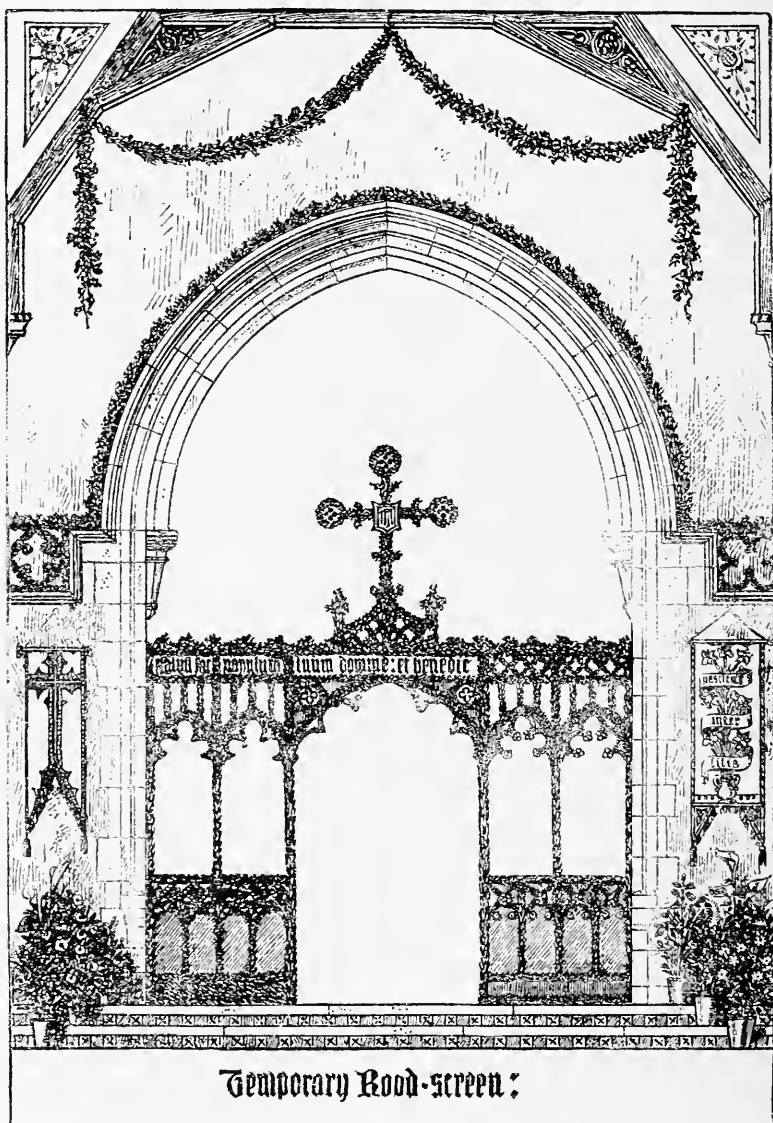
Window sills are most effectively decorated by fixing a board about an inch thick, cut to the shape of the sill and perforated with holes, in which sprigs of evergreen may be placed; the board itself being covered with moss. If the sills are sufficiently high above the heads of the congregation, narrow festoons can be carried from sill to sill, care being taken to have the droop not more than ten to twelve inches in depth.

The use of color in flowers or berries, should invariably be studied carefully. The bright berries of the holly are always in keeping, if left in their natural position among the leaves, because they contrast with those, and those only; but the effect of the berries alone, glued on to cardboard crosses, and stuck haphazard on a rose-granite pulpit or against a terra-cotta dado, is simply hideous, because unnatural, and the unnatural is always the unseemly.

White and yellow everlasting flowers may be used with good effect; but having a suspicion of the *artificial* about them should not have that suspicion strengthened by being grouped among sprays of yew, the natural berries of that tree being of a soft, pink-coral tint. Judiciously used, however, they are very useful, especially for the formation of texts or emblems on dark backgrounds.

3. BANNERS.—Rich silk, velvet or cloth are the only materials that are really fit for use in a church; but where they are too costly, or (as in the case of a mission-chapel) small bannerettes are desired to enliven spaces on blank walls, paper or calico may be employed, and if strictly correct in design and color will look sufficiently well. The making of such bannerettes should only be intrusted to one who will take the trouble to study any simple hand-book of heraldry before commencing the work; so that color may not be placed on color, or metal on metal, etc. For wall decoration in a small plain building, alternate bannerettes and shields, made of the same material, are more suitable and give less trouble than devices in evergreens, though simple festoons between would be in order. The shields are easily made either of calico or paper stretched over a frame of lath, and in the latter case the device can be

painted in water-color. Designs in calico must be cut out and carefully stitched on before the groundwork is stretched on the frame.



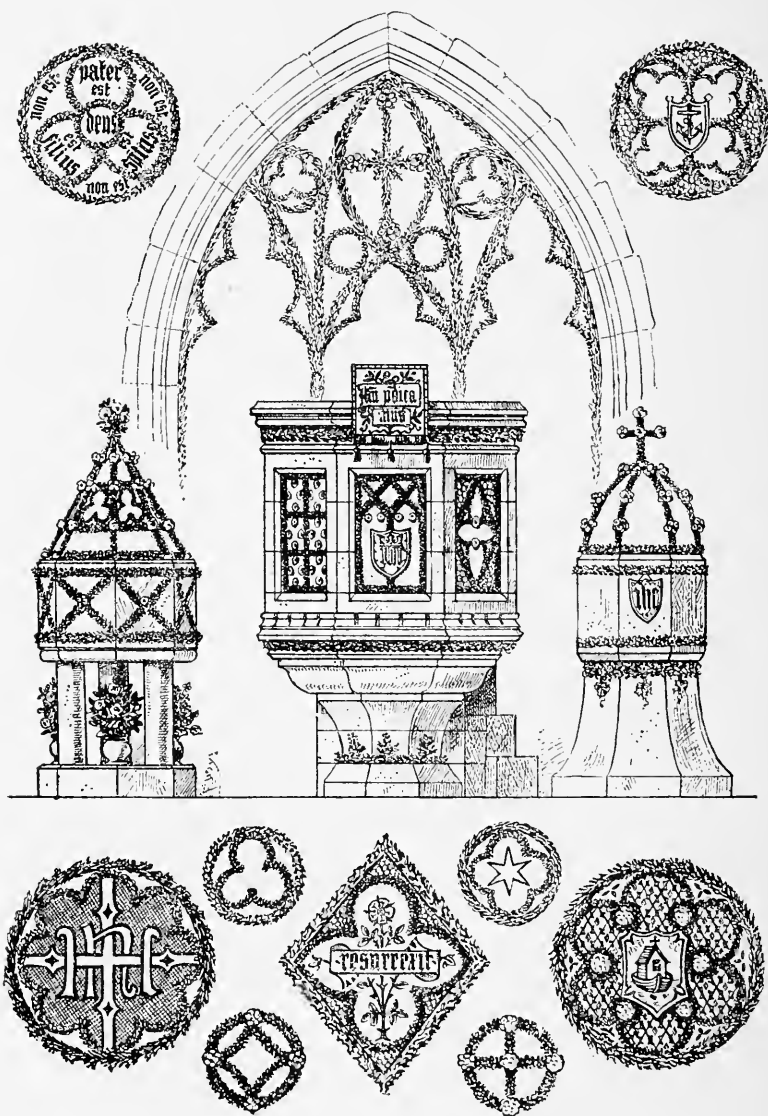
Where it is not necessary to be economical, it is better to buy a few really good cloth or calico banners, which are suit-

able, and comparatively inexpensive; and as it is inexpedient to repeat the same decorations every year, these having served their purpose could be carefully preserved and next year sent to gladden the hearts of the people at some struggling mission afar off.

4. THE CHOICE OF EVERGREENS.—Circumstances do not always admit of choice, but, where it is possible, our imaginary Altar committee cannot go far wrong if they consult the oldest known authority on the subject of foliage as a decoration for the House of the LORD, the Prophet Isaiah, who, speaking in the name of the LORD, says, “the fir-tree, the pine-tree and the box together shall beautify the place of the sanctuary.” Holly, at Christmas, is indispensable, by general consent, but is intractable, and only useful where masses of it can be introduced; small sprigs, however used, look mean and unnatural. Care also should be taken that it is not placed where it will be a nuisance. It is not conducive to devotional feeling in a small chorister that he should have his fingers scratched in a dozen places in turning over the pages of his Prayer Book, in consequence of a dwarf hedge of holly having been planted along the book-board; neither is it agreeable for a preacher to be obliged to stop on his way up the pulpit stairs to detach his surplice from a *chevaux de frise* of the aggressive shrub with which thoughtless hands have covered the rails on each side. Having given this warning, it only remains to be said that, given common sense and good taste in the handling, almost all evergreen foliage may be turned to account at Christmas-tide. It may be said, as well here as anywhere, perhaps, that pressed autumn leaves are of great value when a little color is desired among the unvaried green. They should be gathered when at their brightest, laid on paper and pressed for a day or two; then pressed again in fresh folds of paper, and when perfectly dry, varnished. They are then easily manipulated, using fine wire, into bouquets mingled with dried grass, or stitched on a *light* background of cloth or calico for bordering texts.

5. THE CHOICE OF TEXTS, SYMBOLS OR OTHER DEVICES.—This part of the work, almost beyond any other, demands grave and reverent consideration. The Word of GOD is not a repository of pretty mottoes, to be ransacked at will in a search for a text that will “fit in so nicely” in some particular spot, or is a favorite formula of speech among a certain clique.

In selecting each text the position in which it will appear must be considered ; words distinctly referring to the Incarna-



tion of our LORD are alone admissible above the Altar, for instance ; while " There shall come a Star out of Jacob," would

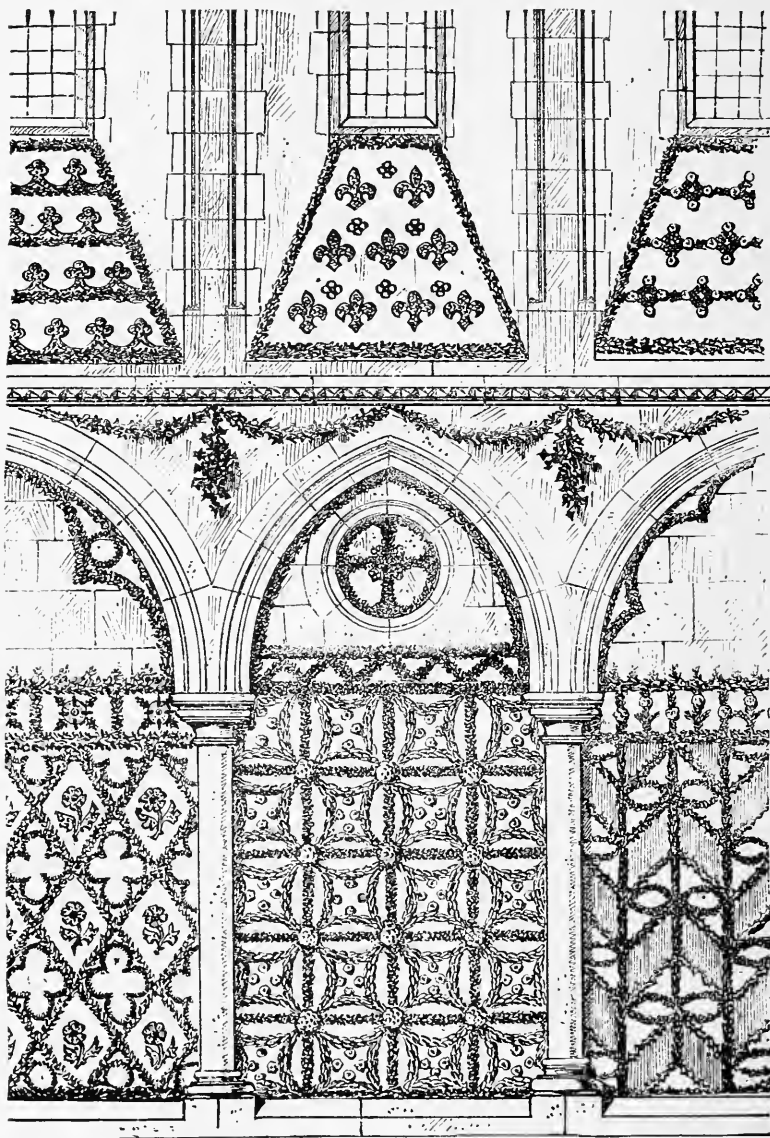
be inappropriately placed anywhere but on the highest point in the chancel where it would be legible.

It may be thought unnecessary to hint to the Altar committee already credited with taste and common sense, that any device which could by any possibility suggest worldly or grotesque ideas must be rigorously excluded; yet such devices are not quite unknown. Instance a church whose decorations for a certain Christmas day in the near past were almost faultless; but alas! in the vestibule hung a huge green bell, of the pattern in vogue for weddings, in close juxtaposition to an exceedingly fine bunch of mistletoe! the combination giving rise to a painful amount of amusement and jesting that S. Paul would assuredly have judged "not convenient." Irreverence is often merely thoughtlessness, but it *is* irreverence all the same, and the idea of "Holiness to the LORD" must be sternly adhered to in even the smallest particular when we desire to make "the place of His feet glorious."

The ornamentation of the entire building should be arranged on an ascending scale; the eye be led on from the simplest possible adornment of the porch to the rich and full decoration of the sanctuary. And here let it be borne in mind that the most sacred objects in the building, the Altar and the Font, should be left alone. The Frontal is sufficient decoration for the former, and on the Holy Table itself nothing but the sacred emblems and alms should ever be laid. Flowers should be placed in vases on a shelf at the back. In like manner, it is not desirable that the "laver of regeneration" should be filled at any time with aught but the water of baptism. Heaps of green branches (or in harvest time, fruit, as is often seen) are in nowise suggestive of life and purity, but of decay. External decoration only is permissible, and light wreathing is usually best, provided it harmonises with the rest of the building. A shield on the front is unobjectionable in itself, but if the font is so placed that some of the congregation have a side view, the harmony of the conception is spoiled thereby, and it would better be left out.

Great caution is required in treating an Eagle Lectern. The shaft may be delicately wreathed with good effect; but a high bank of greenery around the base is apt, from a distant point of view, to give the idea that the sacred bird is balancing himself with difficulty on a small bush.

The communicants' rail also needs care. If the chancel is properly decorated, the rail needs nothing but a very fine



wreathing round the uprights ; and no sprig must be allowed to project so as to touch the dress of the kneeling people. If our

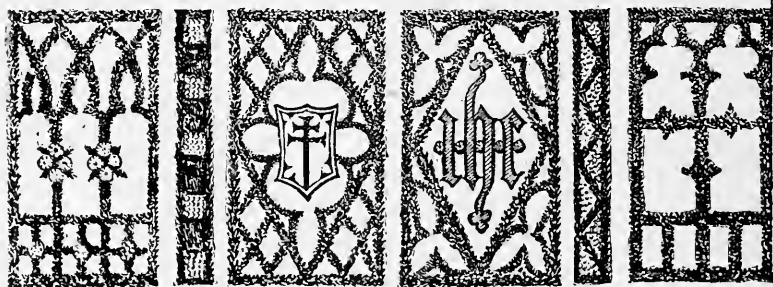
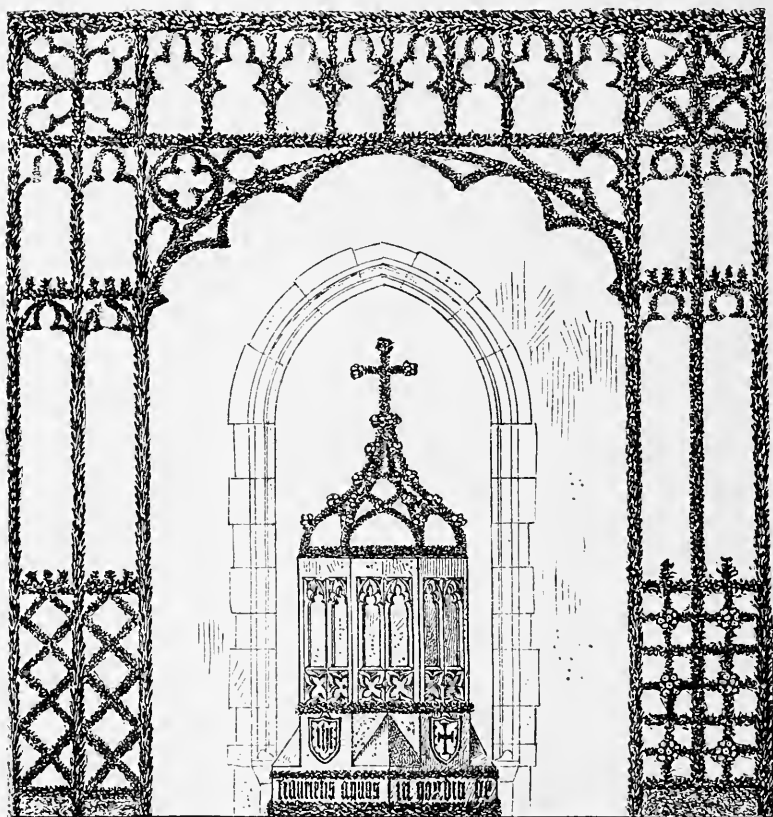
Altar committee think this slight decoration too bare, a simple lambrequin of cloth or cotton velvet of the color of the Altar-frontal may be tacked on the rail. Communicants cannot rest their hands on a row of prickly branches. A pulpit of stone or wood will bear ornamenting with shields, crosses, etc., in the panels, and may be banked in with plants in pots; but a brass, or mixed wood and brass, pulpit of light design must be treated in the same fashion as the Lectern.

Whether the church be large or small, it is obvious that the chancel must be the central point on which, so to speak, all lines of decoration must be focussed. The eye that has traveled around porch, vestibule and aisle, decked in their festal array, will naturally seek to rest on the chancel as the final chord up to which all other harmonies have led.

Should the chancel itself be deep and its arch of noble proportions, a temporary screen of light lath covered with foliage as shown in figure 9, is the best possible decoration that can be attempted. The figure shows two examples. In a small village church, where there are woods at hand to furnish material, a screen of rustic work, which is very easily made of light rough branches nailed to firm uprights, would be very effective. In this case the only foliage used should be sprays of ivy, or some long-stemmed, small-leaved shrub formed into a very narrow wreath. It is scarcely necessary to say that the proportions of such a screen must be studied with the utmost care and the foliage so arranged as to appear twining naturally; also, it must not be permitted to break the architectural lines of the building, and the foliage should harmonise as nearly as possible with that prevailing in other parts of the church.

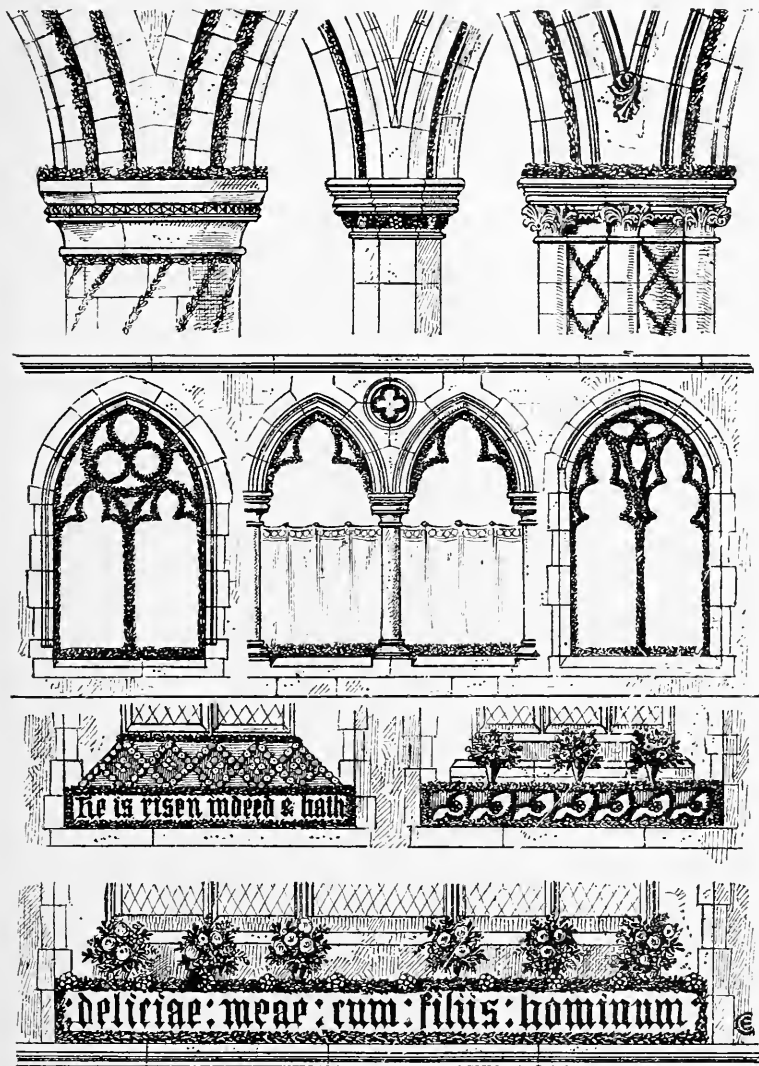
The organ is an object that often suffers severely at the hands of its friends. Should it have handsome diapered pipes, a plenitude of festoons breaking the lines and destroying the *ensemble* of the coloring is simply excruciating in effect, and not to be tolerated. Neither should a miniature shrubbery be planted around and in front of the instrument, giving the unhappy organist the appearance of an English *Jack-in-the-green* on May-day. Let the organ itself be left alone, but to avoid an undue contrast of bareness with wealth of covering elsewhere, place a tall-growing shrub or palm on either side, and a banner on a dwarf standard in front thereof, the pots being hidden by a bank of foliage or moss.

Our Altar committee having arranged their general plan, and steadily kept in mind the fundamental idea of Christmas decor-



ation—the preparation for receiving a revered Guest—and being moreover fully impressed with the sacredness of the

work—it remains to advise them in regard to minor details as they are too often considered, but which in this case are clothed with an importance of their own.



On Christmas Day neither symbol nor emblem should be employed that has no immediate connection with the Holy Child; the symbol of the Saint to whom the Church is dedi-

cated alone excepted. And this should not be re-duplicated. A simple shield or banneret bearing this symbol at the entrance of the porch, or one on each side of the opening of the center aisle, is quite sufficient.

Of other emblems, the Star and the Crown are the fittest to typify the "Bright and Morning Star," "the King of Glory."

And here, without seeming invidious, we would draw attention to a point that should be gravely considered.

That the CROSS, the most sacred emblem of our Faith, should be regarded with reverence, is undisputed in theory; but as a matter of fact, no emblem, sacred or profane, has ever been so utterly vulgarised and degraded. Granted that it is "only a symbol"—it still *is* the symbol of the most unutterable love, the most awful agony, and in its simplest form—the plain Latin cross of wood, stone or metal—standing alone on the only fit place for it, the altar, is calculated to edify and impress even the careless. But, alas! we have seen it manufactured of paper roses, of sham coral, of gilded wood, of perishable flowers, (a glaring incongruity of ideas, by the way), of any and every material imaginable, and thrown in hap-hazard among the decorations wherever an extra bit of ornament was needed.

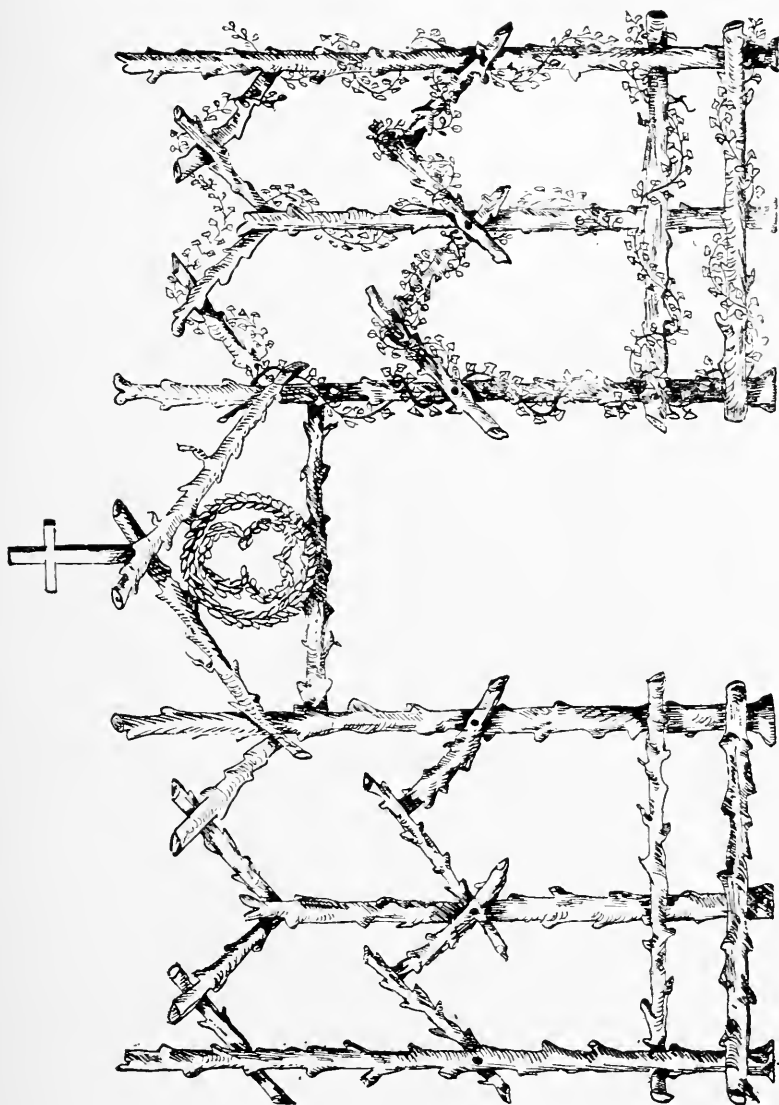
Surely a little reflection would lead those "who love the LORD JESUS CHRIST in sincerity," to avoid this unseemly trifling with the symbol of His suffering and death. From the careless, irreverent handling of the holy symbol as a mere ornament in the Church there is but a little farther to descend till we come to the last indignity it can suffer—to be fashioned in ivory for a handle to an umbrella, or hung as a brilliant pendant on the necklace of a professional beauty.

Let us beware of the least approach to irreverence in regard to any insignia held sacred by common consent of Christendom; but most of all be careful how we make a toy of the sign of our redemption.

There is no impropriety in placing a cross on the apex of a temporary font-cover of evergreens, or above the arches of a rood-screen, where it becomes a feature of the architecture rather than an ornament.

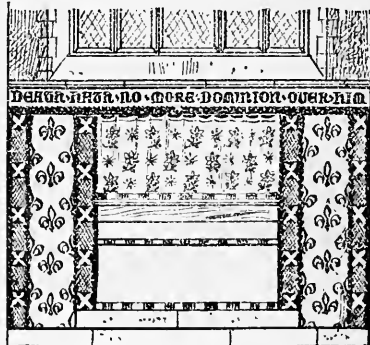
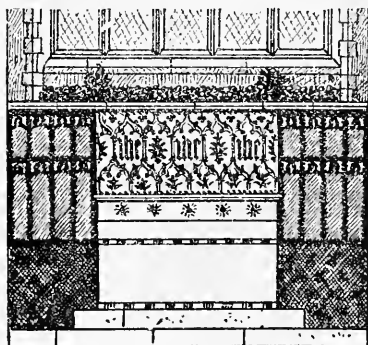
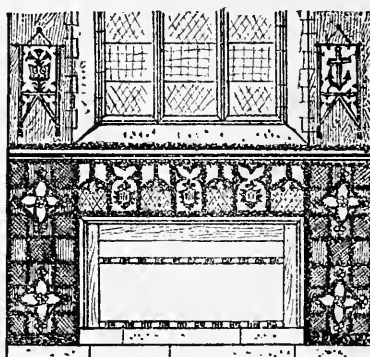
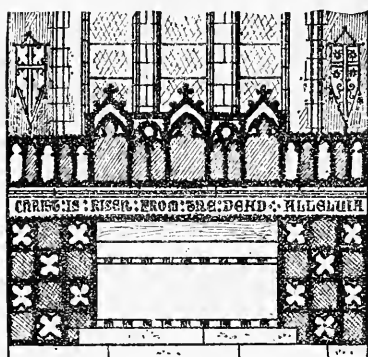
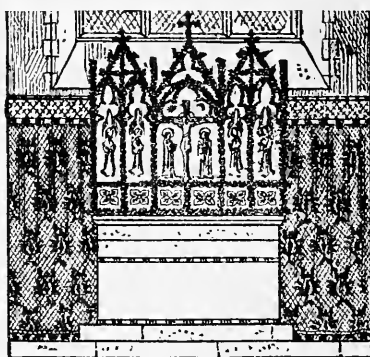
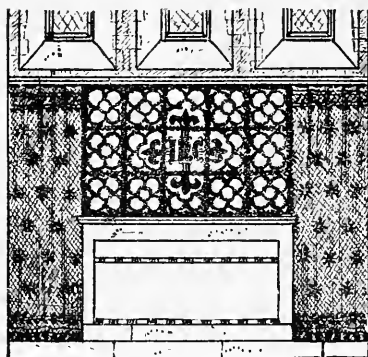
Crowns should not be repeated too frequently, but can be properly employed at many points, where the cross would be inadmissible. They are somewhat troublesome to make, and if it is desired to make them of flowers, skeletons fitted with

small tubes can be obtained at trifling cost. Wire frames, covered with everlasting flowers, are better suited for use at Christmas.



The best vehicle for emblems is a shield, which is simple in outline and capable of an infinite variety in shaping. The

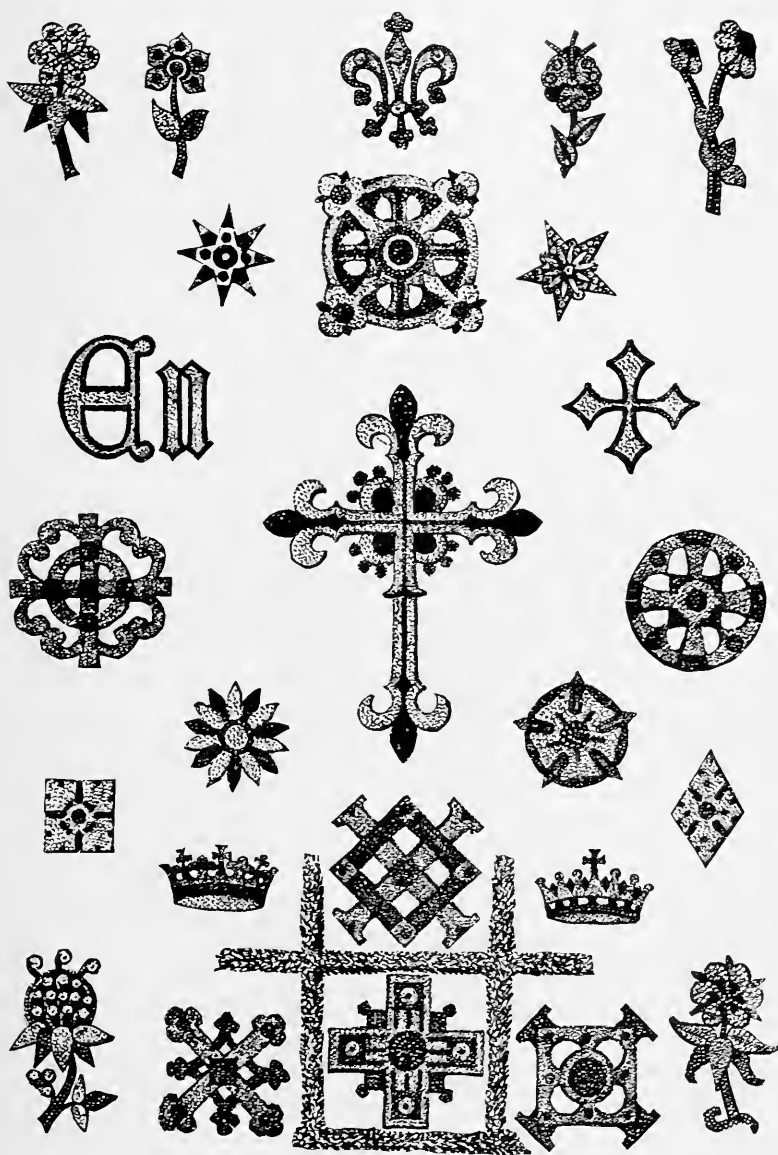
simplest in outline are best for small-sized shields, the waved or indented edges not showing effectively against the back-



ground on which they are placed unless they are very large.

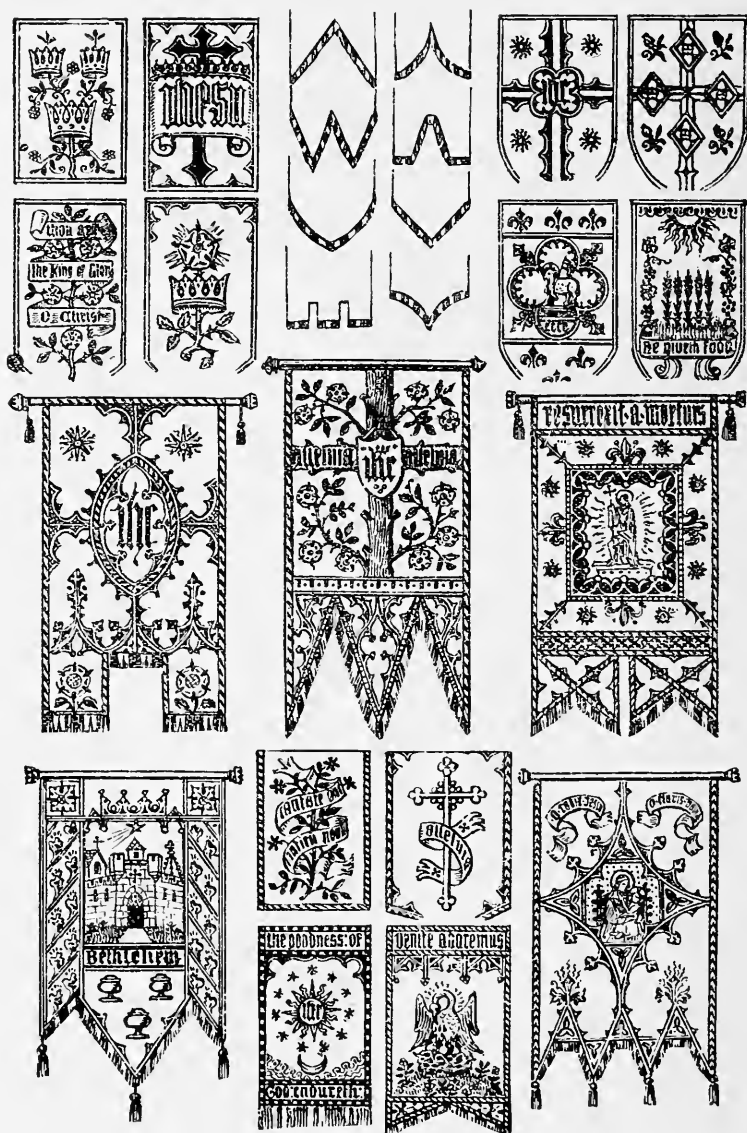
There are many diverse modes of forming texts for mural

decoration, the simplest plan being to cut out the letters in white paper, for colored grounds, or in colors for white ground.



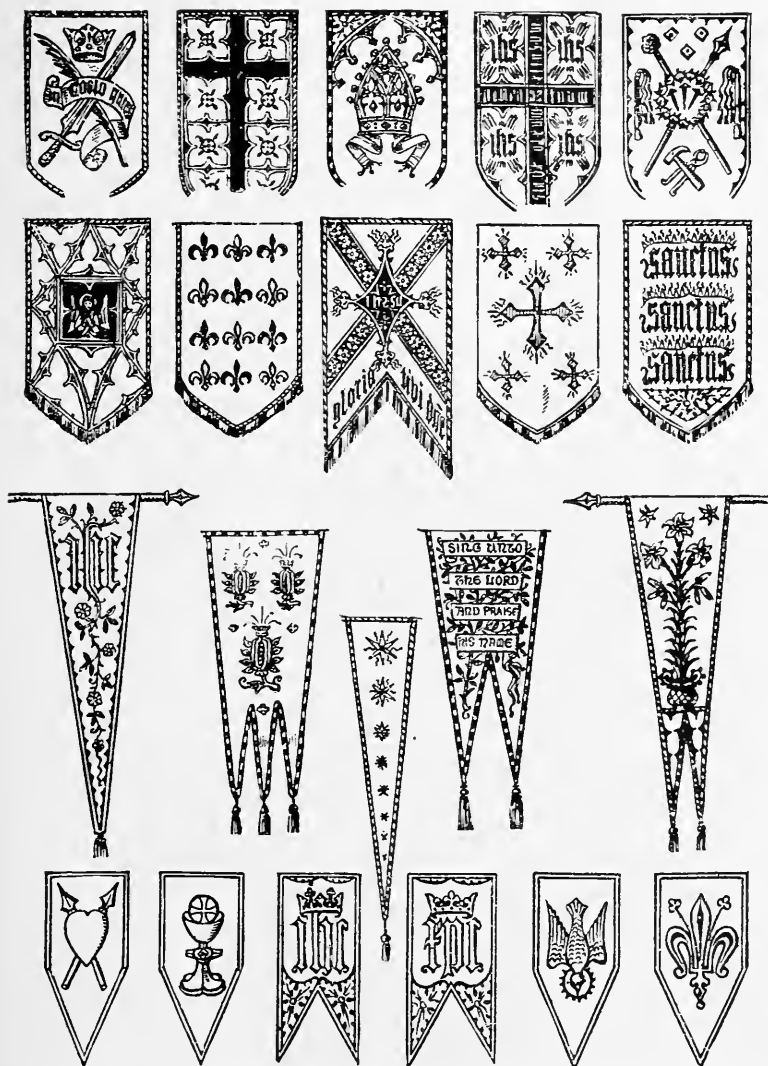
A good model of each letter should be cut out of thick cardboard, and by laying the letters down on the paper and run-

ning a pencil round the edge, a correct shape is assumed. The gothic character is undoubtedly the most appropriate, except



in mission rooms that are not rich in churchly furniture, when plain Roman text is to be preferred. This is especially advis-

able in cities, where the mission congregation is of a very uncultivated type. The most satisfactory way of putting up texts is to have a thin board of the desired length and width,



covered with whatever ground work is desired, and paste the letters on carefully, taking pains to have them perfectly even, and the spaces in good proportion.

The most artistic plan is to paint the entire text in water color on continuous cartridge paper; the lettering accurately done in black, the words divided by a lightly traced ornament, and the capitals either slightly ornamented in red, or painted on a diapered background. The vulgarity of introducing needless capitals should be avoided as distressing to the eye and taste. For example, in setting up the words "Glory to the new-born King," no added sense or beauty is attained by writing it "Glory To The New-Born King," and the obtrusive capitals simply break the line of continuity and cut the sentence into sections. The facia of the galleries, where they exist, may be very appropriately decorated by affixing a continuous line of illuminated verses, the *Magnificat*, for instance, running all around. Shorter texts on the wooden panels before mentioned can be placed over doorways, or beneath windows that are high enough above the level of the peoples' heads. As a rule, it is better not to attempt running a text round an arch; it is very difficult to manage, and a rich massive wreath has a far handsomer appearance.

It is manifestly impossible to lay down a strict code of laws on the entire subject of temporary church decoration. The style and manipulation of material must of necessity vary with the varying conditions under which the decorators have to work. But sufficient suggestions have been given to guide those among them who need instruction, and to act as danger-signals against some of the mistakes most commonly made through lack of acquaintance with the canons of good taste that especially apply to the matter we have thus plainly and, it is hoped, practically treated.

The whole subject thus briefly presented will be found treated with careful elaboration in *The Art of Garnishing Churches*, by the Rev. Ernest Geldhart, of Little Braxted, England, which furnishes instructions for the minutest details of decoration, and is a valuable manual for study, with reference to all Festivals and special seasons. It contains a large number of plates representing various styles of decoration, patterns of emblems, and a catalogue of materials, etc., and is published by Messrs Cox, Sons & Buckley, of London and New York, to whose courtesy we are indebted for the greater part of the illustrations here given.

Lady Paula.

A STUDY OF THE FOURTH CENTURY.

ATHANASIUS, the Prince Bishop of Alexandria, had fled to Rome. Two monks of the desert were with him—the first monks ever seen in the imperial city, emaciated disciples of S. Anthony, scantily clad in hair-shirt and sheep-skin. Rome, at first, looked upon them with disgust; but when it became known that the princely palaces of illustrious Christian women were thrown open to receive them, and that leading members of the Roman nobility were laying aside the senatorial purple for the coarse mantle of the converts to monasticism, and that many noble ladies had taken the vow of poverty, obedience and charity, the monks, at once, became objects of unusual interest; and it was considered a rare privilege to hear them.

Athanasius, whose name comes down to us with the Athanasian Creed, was the mighty opponent of Arius; and Arianism was the great heresy convulsing the Church in the fourth century, undermining faith in the essential Divinity of the CHRIST. The Council of Nice, some sixteen years before this flight of Athanasius, had condemned the doctrines taught by Arius. But that had by no means put an end to the dissensions provoked by these doctrines. Constantinople and her bishops favored Arianism; Rome and her bishops maintained what the Council of Nice had decided was the true faith concerning the Godhead. Athanasius' vindication of that Faith in the Council had made him the prominent ecclesiastic of his time. Unfortunately for his peace, he was a bishop of the Eastern Church. This was not his first exile from his bishopric; he had already spent years of banishment in Gaul. Whenever he chanced to have an Emperor with a leaning towards Arianism, he might be sure of an exile from his Episcopate. Upon this occasion his chair had not only been taken from him, but given to an Arian. He had been accused, moreover, of sorcery and murder. It was best for him to avail himself of the hospitality of Rome; and the saintly and eloquent Athanasius was sure of

a distinguished welcome to the Eternal City, not only from Christians but from philosophers and pagans.

It is hard for us to-day, with our elastic and accommodating interpretations of Scripture,—Trinitarians and Unitarians chiming their "Sabbath" bells in harmony,—to comprehend the state of Christendom during the controversy caused by the first heresy in the Church—that strife between Athanasians and Arians—a time when the highways were often covered with troops of bishops followed by doughty retainers, galloping hard to reach assemblies where they meant to settle, with something besides Scriptural texts, questions upon which the future of the Faith depended. Paganism swelled the irreverent uproar, and philosophy did not stand aloof from stormy debates concerning sacred mysteries.

Constantine had been dead about five years when Athanasius and his monks of S. Anthony began in Rome a movement, whose result it is impossible to estimate.

The women of many noble families of Rome were Christians. Many of these women were immensely wealthy, and by the laws of Rome they had absolute control of their princely revenues. They were as independent in that control as the most ambitious "suffragist" of the nineteenth century could ask to be; and yet they were degraded by laws and customs of Paganism which survived in a corrupt Christianity. Constantine had enthroned Christianity. He had made it the religion of the Empire. The Church was fast becoming a stupendous political power—machine is the better word. Christianity was absorbing rather than eradicating the evils of paganism. Bishops who bore in their bodies the marks of the Diocletian persecution bedecked themselves with the tinsel of imperial favor. Christianity was greatly a matter of fashion, of policy,—and that through the influence of the patrician Christian women of Rome, who were hardly to be distinguished from women adhering to the myths of Paganism, or the philosophically inclined women, vacillating between Neo-Platonism and the Gospel of CHRIST, sneering at the reasonableness of either. Moreover, the illustrious patrician women of Rome were largely responsible for the degradation of a priesthood, fed at their luxurious tables and pampered in idleness by their lavish benefactions. These women were conspicuous at the private baths of the aristocracy, the theatre,

and the circus. They had vast households of slaves, over whom they ruled with capricious fondness or cruelty. Their outward adorning was in no way different from that of their pagan sisters. They painted their faces, tinted their eyelids, dyed their hair gold-color, intermixed it with threads of gold, and gave a king's ransom for a jewel or a coveted slave. Their husbands and sons, as a rule, were Pagans, indulging wives and daughters in what they considered a harmless diversion in the way of religion. It was expedient for the Roman citizen, particularly if he had a political ambition or financial scheme to carry out, to have a good hold upon the Church. Better build a temple to some poor wretch, his father's devotion to the gods had driven to martyrdom in the arena, than lose a governorship in Gaul, or the command of a fleet of grain ships. The differences between the worshippers of Bacchus and Venus and the CHRIST of Calvary seemed growing less every day. Constantine had abolished the observances of Paganism, it is true, but Paganism lived in a sensuous and idolatrous Christianity, and was nourished in its development by an influence in Rome mightier than the decrees of Constantine.

And here comes Athanasius, the eloquent, and his two monks of the desert, to preach unto these pleasure-loving Christian women a new Gospel of salvation—a message from believers in CHRIST, living in the solitary caves of the desert, in lonely clefts of the rocks, in prison-like monasteries and tombs—a warning to Christians besotted with worldliness, of the price they must pay for Paganising the Faith, we hear them crying :

. . . What are you doing in your homes, O effeminate soldiers ?
. . . You do not rise from your couch for the battle. You linger in the shade for fear of the sun's heat. The rough sword hilt chafes the hand softened with idleness. Remember the day of your enlistment when you swore to serve Him, to sacrifice everything to Him, even father and mother. Though your mother, with head sprinkled with ashes, oppose you, though your father lie stretched across the threshold, go forth over that father's body, if need be, go forth without shedding a tear, and join the Standard of the Cross. The fear of hell will easily break through such bonds as these. . . . O desert, blooming with the flowers of CHRIST ! O wilderness, where are shaped the stones of the city of the great King ! O solitude, where men converse familiarly with GOD ! What are you doing among the worldly, you who are greater than the world ? . . . Do you dread

to lay your fasting body on the bare ground? CHRIST lies beside you. . . . Your skin will grow rough and discolored without the accustomed bath; but he who is once washed by CHRIST needs not to be washed again. Does the infinite vastness of the wilderness terrify you? Walk in spirit through the land of Paradise, and you will be far from the desert. . . .

Strange gospel that in the palaces of the Cæsars to women of illustrious birth, reared in barbaric luxury. The clergy of Rome were first to cry out against the teaching of the monks. They saw that their incomes were in danger, and they naturally had little relish for the denunciations heaped upon them by the barefooted anchorites who called them wolves in sheeps' clothing. To the protest of the clergy, that of the husbands, fathers and brothers of the patrician women was speedily added. Roman nobles saw with indignation the daughters of their historic race turning their palaces into hermitages, adopting a coarse and peculiar garb, selling their jewels, forsaking the baths, forgoing feasts for a diet of roots and herbs, while many wealthy women declared their intention to join some religious order, and be severed forever from family and Rome. "Women," wrote Jerome, "who could not proceed a step unless carried by slaves in a litter, and who fled from the least ray of the sun as from a conflagration, are devoting themselves to the hardest labors and the most repulsive cares." "The Roman character," says Dean Milman, "embraced monastic Christianity in its extremest rigor, and Christian stoicism found its Catos principally among the women; for it was among the women that the recoil from the profligacy of imperial times began, to a severity of chastity which was a kind of religious aristocratical distinction far above the regular virtues of the wife and mother."

Dr. Schaff finds an explanation for the easy conversion of the patrician women of Rome to monasticism, in their recognition of the dignity of sacrifice in the monastic life, that same dignity of sacrifice which had been the glory of their fathers under the yoke of the Cæsars of a degenerate Rome. Their fathers had subjugated their bodies only; they would strive with devils and master their souls. It had been given them to found a new empire—one not of this world. The glory of their stern Roman ancestry should be buried in the spiritual regeneration of the world. With their awakening perception of the true meaning of the

Gospel of CHRIST, their recognition of its underlying idea of self-sacrifice, they at once felt out of place in their old sphere. How could they adjust their convictions to a life in the imperial city? They saw that they must not only cease to live as they had done, but that they must protest against their former life, and that protest must be an open, conspicuous antagonism with old customs and established rules. They must make warfare against the prevailing luxury and self-indulgence of their class. How clear it seemed to them that only in the desolate places of the earth, where the flesh might find nothing to feed upon, could their pampered bodies ever be subdued, and that the Church must be transplanted to the wilderness by her children, if they would save it from the Christians who persecuted Christianity. For "it was no longer from the circus," writes the Roman Catholic historian, de Montalembert, "that the Emperor sent Christians to the wild beasts, but from counsels, and that in the name of a fictitious orthodoxy."

In the long catalogue of names of notable Roman women who became converts to monasticism is that of a sister of Constantine; also that of Marcella, a beautiful widow allied to the imperial family; and Sophronia, who made a cell in her palace and immured herself therein. Then there was Melania, who, upon the death of her children, soon after her conversion, bowed before an image of CHRIST, saying, "Now I am freer to serve my LORD since he has liberated me from these earthly ties." When Melania had buried her dead, she sailed for Egypt to spend her enormous wealth upon a monastery in the desert. It is hard for us to judge her charitably when told that she left a little child behind her, for which she made no provision whatever, saying, "GOD will take care of him better than I," a want of motherly instinct which made great excitement in Rome. But her course had the approval of Jerome, a young and brilliant ecclesiastic, the spiritual director of the school of ascetic ladies flourishing in the midst of a luxurious patriciate. This Jerome, most learned in the classics, restless, intense, the future lion of Christian polemics, the giant of theological controversy, had embraced monasticism with fiery zeal. The women who gathered at Marcella's palace to hear him expound the Scriptures, and to elucidate things hard to be understood, were stimulated by him to devote themselves entirely to the religious life, to forsake all in the most literal interpretation of the com-

mand. There was little friendship between Jerome and the clergy of Rome at that period in his life, and it was in his adoring circle of ascetic women that he could speak his mind of the courtly clergy; nor did he always speak with Christlike meekness and brotherly love. When criticised for confining his instruction to the weaker sex, he answered that when the men sought him with questions about Scripture, that would be time enough for him to give less devotion to the women. He withdrew from Rome shortly after and retired to the desert, some fifty miles from Antioch, where he lived in a solitary community of hermits, among wild beasts and serpents, scorched under an Assyrian sun in summer, and frozen by mountain winds in winter. He had his library with him, and he gave much of his time to controversial writing and the study of Hebrew. It was not in his nature to keep aloof from the bitter dissensions then agitating the Church, and we find him leveling his theological lance in the contests growing out of increasing antagonism between the Western and Eastern councils, quarreling with the monks around him, and finally hurrying back to Rome to attend an important council, although he had not been summoned. He was naturally the guest of Marcella; a large circle of ascetic women gathered around him, and among them we find Paula, a widow of immense wealth, thirty-four years of age, the owner of the city of Nicopolis, a descendent of Agamemnon and the Scipios, the Gracchi, and other illustrious families, the sister of Marcella, and the owner of one of the most magnificent palaces on the Aventine. During the retreat of Jerome to the desert, Paula had become a convert to monasticism. She had devoted her revenues to charity, and renounced every form of luxury. We read in Butler's *Lives of the Saints* (for S. Paula, widow, is one of the canonical saints of the Roman Church) that "the greater progress Paula made in spiritual exercises, the more insupportable to her was the tumultuous life of the city. She sighed after the deserts, to be disencumbered of attendants, and to live in a hermitage."

I must disfigure my face (she said); that face which I so often, against the command of God, have adorned with paint. I must torment that body which has participated in many idolatries. I must atone for much laughing by much weeping.

She gave her days to fasting, penance and nursing the sick

among the wretchedly poor. Her five daughters were in sympathy with her. The stress her biographers give to the fact that "she never took a bath after her conversion," calls for special explanation, although we cannot forget the proverbial uncleanness of the monastics generally, and S. Anthony's "holy horror of clean water." Paula, before her conversion, had considered the luxurious and enervating Roman baths quite as indispensable to her happiness as the circus and the theater. It had cost her a fabulous sum to maintain the baths attached to her palaces and villas. It was at the private baths like hers that the concentration of Roman fashion and luxury was to be found within walls adorned with beautiful marbles, the long colonnades, a museum of rare statuary and exquisite mosaics. Silver basins, costly oils, pomades and perfumes, retinues of slaves, music and dancing girls, were some of the features of the Roman bath. "To such a pitch of luxury have we reached," says Seneca, "that we are dissatisfied if we do not tread on gems in our baths." The glimpses given us of the Roman baths in the *Letters of Pliny*, or in Asonius' *Account of a Villa on the Moselle*, show the effect of such luxurious and enervating bathing, and how inconsistent it would have been for Paula, after her conversion, "even to take a bath." We must remember the distinction between taking a bath in Paula's time and in ours, even admitting that she renounced cleanliness as well as pleasure.

Paula's conversion to monasticism was a public event, and when her daughter died, as it was said, from the severities of fasts and penances, great was the outcry in Rome, the populace crowding the Appian Way to see the remains of the fair young woman borne to the tomb of her ancestors. Paula fainted before their eyes, and provoked their indignant outburst: "Why do we tolerate these accursed monks? Away with them! Cast them into the Tiber!" Jerome's letter to Paula upon this occasion, reproaching her for the weakness she had shown in fainting from grief, was a lengthy and characteristic epistle. "These tears, which have no moderation, which are bringing you to the threshold of death, are full of sacrilege, most full of faithlessness. You howl and cry as if they were burning you with torches; you are, as far as in you lies, destroying your own life. But the merciful CHRIST comes to you and says, 'Why weepest thou? The damsel is not dead, but

sleeping.' Blesilla cries to you who are weeping for her, 'Do not act so that we shall be forever separated. I cannot recognise a mother who displeases my LORD.' "

Those were troublous times for Paula and her Confessor. The death of the Bishop of Rome deprived Jerome of his place as secretary. In addition to his many humiliating disappointments just then, the tongue of scandal busied itself concerning his relationships with the Lady Paula. Her kindred, naturally incensed at the squandering of her great wealth upon monks and paupers, annoyed her with reproachful suspicions. The populace hooted Jerome on the street. Platonic friendships, spiritual companionships were far above the comprehension of the corrupt society of Rome. Then a slave of Paula made accusations the world was only too ready in believing. What wonder that Jerome rose up in his wrath saying he would shake the dust of the wicked city from his feet; he would flee to a solitary cell, and that his true vocation was in the desert. "Was there no other matron in Rome," he broke out in his fierce vindication, "no other woman who could have conquered my heart, but that one who was always moaning and fasting, who abounds in dirt, whose song is the psalter, whose speech is the gospel?" He embarked for Antioch, and two years later he was joined by Paula and one of her daughters and a company of maidens, selected from all classes, who desired to take the vow of monasticism. Paula had abandoned Rome and her kindred forever. It was her intention, after a pilgrimage to the sacred places of the Holy Land and the religious communities of the Egyptian desert, to found a monastery for men to be placed under the care of Jerome, and another for women, of which she would be the head, and thus, in one sense, together, they would spend the remainder of their lives.

It was nothing unusual for wealthy widows like Paula to become patronesses and co-workers with their confessors, the severe rules and vigilant superintendence of their orders affording them the protection needed. The wealthy Melania had built two monasteries on the Mount of Olives, under the direction of her confessor, Rufinus,—one for men and one for women; and Marcella was the adviser and auxiliary of Pope Anastasius. Fabiola, in concert with Pam-machius, had built a hospice at the mouth of the Tiber.

Paula had distributed a part of her fortune among her chil-

dren before leaving them and Rome forever. "Even when the vessel was ready to sail," say those who accord to her the prefix "Saint," "her little son, Toxotious, stood on the shore with uplifted hands, and, bitterly weeping, begged her not to leave him. But Paula, raising her dry eyes to heaven, turned away her face. . . ."

At Antioch, Jerome received the pilgrims, and under his direction they set forth on their journey through the Holy Land, the daughter of the Scipios, "accustomed to be carried in a luxurious litter of ivory and gold," riding on an ass, clothed in a coarse tunic of rushes woven like a mat. It was the winter season, when travelers for pleasure would have postponed the journey, for Judea, in the fourth century, and in winter, was desolation indeed.

Jerome, with his copy of the Scriptures, and an accurate description of the holy places, pointed out every spot of interest, and Paula's realisations of hallowed associations were most vivid: "I swear to you," she said to Jerome, kneeling beside her at Bethlehem, "that, with the eye of faith, I see the Divine Infant—I hear my LORD crying in His cradle. Here in this cave, where the Virgin Mother brought forth my LORD, be my rest; here will I dwell, and my seed shall serve him."

The pro-consul at Jerusalem, hearing of the approach of the illustrious Paula, made ready a palace for her occupancy, and sent forth a guard to honor her entrance into the city. Litters and attendants for her and her maidens were also provided. Weary as she was, she accepted nothing, hastening on her lowly beast to a lodging in an humble cell in an obscure part of the city. After visiting every holy place and distributing immense alms, the people crowding for her benediction, the pilgrims departed overland for Egypt, spending a month at Alexandria, where they found one of the monks who had been in Rome with Athanasius. Great honors were accorded Paula in Alexandria; but nothing could allay her eagerness to reach the hermits of Netria and the monks of the Thebiad. Crossing the desert and entering the Netrian Valley, the pilgrims threaded their way through the pestilential vapors of the marshes, visiting fifty great monasteries, each with its outlying belt of solitary subterranean cells in the clefts of the rocks, each so arranged that the hermits could never see nor hear one another. From these solitaries, over whose crucifixion of the flesh, Paula

could not refrain from ecstatic rapture, the travelers pushed on, eager to see a fuller realisation even of the monastic idea, a higher attainment of self-renunciation and abnegation. That they knew they should find in the suburb of the cells,—the city of the Saints of Sceti. The utter desolation of that valley was paradisaical in Paula's eyes. Not a drop of water, not a blade of verdure, was to be seen. The blinding glare of an Egyptian sun poured down the year round. How like tawny, starved beasts those saints would have appeared to us! How angelic they were in Paula's eyes! How she coveted their extreme discipline and their wondrous visions; their docile submission in performing tasks like watering dead sticks planted in the sands day after day, if so they might learn unquestioning obedience. Who shall say that these things were as unnatural and false to her as they would be to us? She knew that there were men among those hermits whose names had once been a power in the world; men who had fled from imperial disfavor; men like Serapion, whom they found living at the bottom of a frightful chasm like a beast in his den. And Paula had known Serapion in the old days of the splendors of the Aventine. Nothing but her desire to found religious houses close to the manger at Bethlehem, prevented her from saying to Jerome: "Here we will end our quest for a spot that shall become unto us as the LORD'S altar." Attractive as the desolation of the desert of Egypt was to her, she could not resist returning to Bethlehem. By the cave of the Blessed Nativity, the very manger of the Son of Mary, she would build her an altar unto the LORD.

Some sixty years before Paula's pilgrimage, Helena, the mother of Constantine, had done all it was possible for a woman of zeal and devotion to do, to discover and locate the exact spot at Bethlehem where JESUS the CHRIST was born. Having settled that question to her satisfaction, Helena built a church above the humble cave in the hill side. A portion of that church is still in existence, the most venerable Christian edifice in the world. What is said to be the original wooden manger found by Helena in this cave can be seen in Rome any Christmas day, when the Pope exhibits it to the faithful. A stone manger has been given its place at Bethlehem. It is needless to discuss here the claims of the cave beneath the Church of the Nativity upon our venera-

tion. Much can be said on both sides, and much *has* been said; but the fact remains that Justin Martyr, in the second century, and the early Bethlehemites as well—even those who were not Christians—believed that the cave in question was the veritable birth-place of our LORD. We know that in Judea natural excavations in the rock have always been used as stables, and even for dwellings. Travelers tell us that it is nothing uncommon to see the babe of a Bethlehemite lying in the manger of a cattle shed annexed to a humble dwelling.

Paula had never a doubt but that the cave where she prostrated herself in adoration, was the veritable birth-place of her LORD. She could not have regretted that the holy place had not been already appropriated by some wealthy devotee like herself for a religious house. It was something for Paula to be able to associate her name and Jerome's forever with the birth-place of the Great King, to build an enduring monument for them both beside the blessed grotto from which forever radiates the Christmas joy of the world. What other woman in history has such a site for a memorial?

A year had been spent in devout pilgrimage. Returning to Bethlehem, Paula and Jerome together bought the ground adjoining the church built by Helena, above the cave of the Nativity, Jerome selling everything he had that he might contribute to the purchase. Paula began her work by directing the hollowing of a cave in the solid rock, close to the sacred grotto, which should serve as a place for the uninterrupted study, devotion and repose of her confessor, and to which he could retreat while the three monasteries were building those great massive stone buildings, half monastery, half fortress, still to be seen at Bethlehem. Paula spent her wealth ungrudgingly upon the buildings and their furnishings, and then assumed the chief support of their hundreds of inmates. Two of the monasteries were for women, and under her care. One was for men, and under the care of Jerome. There was a school for the poor children of Bethlehem besides, and a hospital or guest house for pilgrims, "lest," as Paula said, "Joseph and Mary were to come again to Bethlehem and find no inn." . . . "I have but one desire, and that is to die a beggar, and leave not a mite, and be buried in a borrowed shroud. If I am reduced to beg, I shall find many who will give to me; but if the beggar who begs of me gets nothing, who will answer for my soul?"

A cave in Bethlehem, it must be remembered, is a different habitation from a cave in our part of the world, and Jerome was far from unhappy in what he called "the paradise of studies." Everything that could aid him in his literary labors was contributed by Paula, and he was speedily absorbed in his books and writing. Paula and her daughter spent certain hours of each day with him, reading, questioning, suggesting and criticising—Paula's one bit of respite from severer religious duties, and "her office of sweeper and cook and the care of the lamps." She studied Hebrew besides, and her inquiring mind probed Jerome with questions. "When I confessed my ignorance on any point," he writes, "she would not pass over it, but desired to know the opinions of writers upon it, and my judgment upon their expositions." The great undertaking of his life, that upon which his fame chiefly rests, was the translation of the Scriptures from the original languages into Latin, called the Vulgate. The completion of the Vulgate was an epoch in Christianity, and made Jerome the Master of Christian prose for all following ages. The Vulgate did for the Latin Church what Luther's translation of the Bible did for the German, and what King James' Protestant version did for the English. This great work was undertaken to satisfy the ardor of Paula and her daughter, to enlighten their doubts and to guide their researches. "It was in his cell at Bethlehem," says Dean Milman, "that Jerome fixed for centuries the dominion of Latin Christianity over the minds of men." He dedicated the work to Paula and Eustochia, and accepted their judgment of the exactness of his labors. There was, of course, an outburst of criticism that such labor should be dedicated to women, and in his answer we find much that is applicable to a critical school in our own day. "As if these women were not more capable of forming a judgment upon the work than most men, who know as little of their Bibles as they do of Greek and Roman history. Huldah prophesied when men were silent; Deborah overcame the enemies of Israel when Barak trembled; Judith and Esther saved the people of GOD. So much for the Hebrews. As for the Greeks: Plato listened to Aspasia, Sappho held the lyre, Themista was one of the philosophers of Greece. Among Romans: it would take up whole books to relate all the greatness among Roman women."

The grand tour of the East of those times made Bethlehem

an objective point. Unending was the processional of devotees seeking Paula's hospitality. Powerful ecclesiastics, princes, rulers, thought themselves highly favored if they might be admitted to the cave of Jerome, and we find him complaining at the stream of visitors interrupting his studies. It has been recorded of him, to whom Christianity owes so much, that his intolerance of any saint besides himself drove many a pious monk from Bethlehem.

Paula's wish to die a beggar could hardly fail of realisation, considering her prodigality of alms. After twenty years of lavishing her patrimony without stint, death found her without even an obolus, a mass of debts contracted at high interest, and an army of monks and nuns utterly dependent upon her support. She was fifty-seven years old, and for twenty years her rule had been to fast until sunset and then to eat sparingly only of vegetables and bread. Her bed had been the hard rock, her labors, the utmost her strength could fulfill. "She had never," writes Jerome, "since she became a Religious, eaten with a man, however holy, not even if he were of episcopal dignity, and she never entered the bath unless she were ill." How can we help wondering that she lived so long? The extreme old age attained by many of the anchorites is a mystery. Not a few of the most famous lived to be one hundred years old.

From the moment of her death—making the sign of the cross upon her lips in her last agony—there was no lamentation in Bethlehem. Jerome tells us of the troops of people chanting the psalms in different tongues, and how a week was given to her funeral; how her body was borne by bishops to the cave which he had ordered cut into the rock close to the sacred grotto and his "paradise of study," and how bishops carried lamps and tapers in her funeral procession, and bishops led the choirs of singers and the long train of monks. "All the cities of Palestine," says Jerome, "crowded to Bethlehem, and where was there a monk of the wilderness that remained hidden in his cell? Farewell, O Paula! and help thou by thy prayers the old age of him who bears thee a religious reverence. If all the members of my body were turned into tongues, and all my joints were to utter human voices, I should be unable to utter anything worthy of the holy and venerable Saint Paula."

Jerome closed her eyes, but he was too unnerved to preach

the funeral sermon. Upon the tablet above her tomb he cut an inscription in Latin, of which the following is a translation :

Here reposes the daughter of the Scipios, and of Paulus Emilius, the descendant of the Gracchi, and of Agamemnon ; Paula, the first of the Roman Senate. She left her family and Rome, her country, her fortune, and her children, to live poor at Bethlehem, near Thy cradle, O CHRIST, where the Magi honored Thee, the Man and the God.

Jerome spent the remainder of his days in his cell at Bethlehem, seventeen years of study, controversy, and unaided labor, in which he added great treasures to the literature of the Church, and wrote the epistles which, it has been said, "terrified, exasperated and enlightened the Christian world." He died at a ripe old age, A. D. 420, and was buried in his "paradise of studies."

Pilgrims to the sacred grotto at Bethlehem to-day descend from the choir of the Church of the Nativity into the crypt, and behold the stone said to mark the very spot where JESUS the CHRIST was born of Mary the Virgin. They are permitted to gaze upon the "Altar of the Three Kings," and the "Tomb of the Holy Innocents," and "the very spot where Joseph set down his staff." They may doubt the claims of these shrines, perhaps, but no one can question that the Cave of S. Jerome, and the Tomb of S. Paula are not the very hollows cut in the rock by Jerome and Paula, each for the other, the one a retreat for study, the other a last resting place. The two caves are now empty. Close to that of S. Jerome hangs a picture of the Lady Paula, whose "relics" are among the sacred treasures of the old cathedral in Sens, some seventy miles Southeast of Paris, where they are exhibited with a fragment of the true cross and the vestment of S. Thomas of Canterbury. The bones of S. Jerome are widely scattered relics. They may be found for the seeking in many of the cathedrals of Europe.

Kneeling by the manger beneath the Church of the Nativity at Bethlehem, we may look in vain for a glimpse of the rude limestone rock, so encased is the grotto with costly marble, gold, silver, and precious stones. Never a glint of the stars that looked down on the shepherds watching their flocks that wonderful night. Incense fills the air ; the songs of the angels are uplifted with the swell of an organ, and the tongue of the

priests is not that of the ancient house of David. It is hardly the place for repeating :

Cold on his cradle the dewdrops are shining,
Low lies his head with the beasts of the stall.

And if the visit should be on a Christmas night, when all the world is gathered around a lowly manger in a cattle shed, were it not better to withdraw from the crowded chapel to the solitude and silence of the bleak hill country of Judea?

So with this study of Paula. If we do not call her Saint Paula, it is for the same reasons that we withhold the title from many saintly women of to-day—women the more perfect to us because of their imperfectness—the fitter examples for us because, like Paula, they do “not always stand upright.” It is hard to know Paula in her true character, for the myths, traditions, exaggerations, and misinterpretations of early historians. It is only when we succeed in separating her from the incense, the lauds, and the jewels, that we are enabled to judge her aright. Then the sweetness of her true womanliness, her old Roman steadfastness of purpose, and her recognition of the true idea of self-sacrifice stands revealed. Between her luxurious palace on the Aventine and her bare cell at Bethlehem there was a chasm a weaker and less heroic nature never could have crossed. The actual inspiration of Paula's strength and heroism, it is very easy for the dissecting criticism of the nineteenth century to assign to a love of the conspicuous, to a desire to serve in order that she might be served, honored and exalted. But does such judgment dispel the fact that ideas are immutable and eternal, and that the idea of Paganism in Paula's time has by no means been eradicated from Christianity. The old foe of the early Church has but changed its name, or rather its names. Its essential idea is the very same as in the fourth century. And how few comparatively are the women of the nineteenth century who, with luxury and ease at their command, not only protest against, but antagonise a Paganised Christianity, and that with a sacrifice that may bear comparison with Paula's complete renunciation of every luxury, for the good of others? Alas for the contrast between the severity of her self-denial and our dallying with Paganism under its many disguises, our compromising with materialism, our painstaking lest we emphasise a partisanship for Christianity. Before dismissing Paula with a

compassionate wish that she had been less of "a fanatic," let us ask ourselves if it is not better for us that she was fanatical than that she had never made genuine self-sacrifice for the Faith—a faith which had been more corrupted than it was by error and falsities but for women like her—women so vitalised by Christly charity that even their imperfections and weaknesses were instrumental for a world's salvation.

Not many years after Paula's death, Rome was sacked by the barbarians. The palaces on the Aventine were pillaged. The aged Marcella was scourged and tortured to make her reveal where she had hidden the wealth barbarians could not believe she had given to the poor. The Roman aristocracy were the special objects of the cruelty of the Goths. Many of them fled to the monastery at Bethlehem. "Who would have believed," wrote Jerome, "that obscure Bethlehem would see nobles lately loaded with wealth begging at her gates? When we cannot give to them all, we give them at least our tears." Impoverished refugees, who a few years before had no word of praise for Paula and her "extreme views," no charitable interpretation for her "inexplicable conduct," broke the bread of her charity with thanksgiving, praying at her tomb for the peace of the soul of one whom the LORD had led to flee from Rome none too soon.

"Two invasions were required," writes the Roman Catholic historian, de Montalembert, "for the salvation of Christendom—that of the barbarians of the North, and the monks of the South. The Roman Empire without the barbarians was an abyss of servitude and corruption. The barbarians without the monks were chaos. The barbarians and the monks united, re-created a world, which was to be called Christendom." And who shall say that it had been a Christian re-creation but for women like the illustrious Lady Paula?

O mystic springs of Christly sacrifice,
 Deep hidden springs our LORD alone can know,
 So locked in self are they and rock of pride,
 Until He smite and bid the waters flow.

Awake, upswell in these hard hearts of ours,
 Break forth in blessed streams
 Self-sacrifice supreme,
 And make our deserts yield their corn and flowers.

JANE MARSH PARKER.

The Vine Out of Egypt.

The Vine Out of Egypt. By the Rev. WILLIAM WILBERFORCE NEWTON, New York. Thomas Whittaker.

THE REV. WILLIAM WILBERFORCE NEWTON, more than any other one person, is entitled to the credit of bringing about the two meetings which have already been held, of "The American Congress of Churches." He has followed up his work in this great field by a volume of one hundred and fifty-three pages, entitled *The Vine Out of Egypt*, in which he sets forth his views of "the Growth and Development of the American Episcopal Church, with special reference to the Church life of the future." It is a very interesting volume, written in a very lively and readable style, and animated by good feeling and an intense love for the unity of all good Protestant Christians. The fervor of this feeling gives warmth to every page. The glow of imagination and brotherly love grows stronger and stronger to the end. The generous Christian heart cannot but beat in sympathy with such an enthusiastic writer. And yet we fear that it will not do much to bring about that which he rightly deems to be so desirable. And this is due to an utterly insufficient idea of what is to be done, and the means by which it can be accomplished. Mr. Newton's own theological training has evidently been too imperfect and fragmentary to enable him to grapple fairly with a problem whose vastness and complexity are tremendously beyond his grasp. To correct all the defects of his well-meant little book would require half a dozen volumes, each larger by far than his own. We can only point out a few things, as "bricks from Babel."

In the first place, he seems to contemplate only "the need of a unification of Protestant Christendom," as expressed in the "Memorial" of 1856. Thirty years *ought* to have produced some enlargement of ideas. What an absurdity it is to talk of the Unity of Christendom, so enthusiastically—and then begin the practical work by saying that the great majority of the

Christian Church—the Church of Rome—is to be left out! Nor is there the slightest hint of union with the great Oriental Church—the largest communion of Christendom next after Rome! If nothing else could open Mr. Newton's eyes to the absurdity of this, he ought to have learned better from the fact that the Rt. Rev. Dr. Gilmour, Roman Catholic Bishop of Cleveland, appeared on the platform at the second meeting of the "American Congress of Churches," in Mr. Newton's own personal hearing; and that this Roman Prelate was received, on his rising, with more decided applause than welcomed any other speaker. Nay, more—when he closed with the expression of a fervent wish that all Christians who loved the LORD JESUS CHRIST in sincerity should be joined together in one, that they might the better resist the rising tides of infidelity and socialism, the applause was more pronounced and prolonged than was given to any other speaker during the whole Congress. Now, if in Mr. Newton's idea, the unity to be sought for is only a union of Protestants, why was Bishop Gilmour invited to the platform of the American Congress of Churches at Cleveland? And if the Roman and Oriental Churches are to be *included*, why have they been so totally omitted from this book of his? In this connection we would invite him to study carefully the scheme for the unity of Christendom set forth by the House of Bishops at Chicago, and see what there is in it for either Romanists or Orientals to object to. Of course, each of these great communions would wish to *add* something, and Romanists would wish to add a great deal, but that is another matter. So far as *our* terms go *we* are ready for union with both:—so say the Bishops.

To pass to minor points:—Mr. Newton [p. 20], in speaking of the position of the old Evangelical party, says: "They believed they had the right to give their money where they chose, and not through the agency which boards or bishops decreed should be the only channel." This is a clear misstatement of fact, doubtless through carelessness. No "board" or "bishops" ever "decreed" anything of the sort.

Mr. Newton says that "the theology of the Evangelicals has passed away, and that which remains as a result of their work is the two-fold gift of liberty of prophesying, and the constitutional conception of the Episcopate." We are willing to take Mr. Newton's word about their theology. He ought to know,

—and there was not much of it anyhow. But as to the “liberty of prophesying,” that is an old affair, and certainly did not come in with the Evangelical party in these United States. And as to the “constitutional conception of the Episcopate,” he will find it as clearly laid down by the decisions of the English Ecclesiastical Courts, as by any Evangelical newspaper in America. Those courts have again and again decided that the vow of Canonical obedience applies only to those commands which a bishop is, *by law*, authorised to impose. And the most splendid specimens of that kind of canonical obedience have been found, in our day, not among the Evangelicals, but among the Ritualist clergy, who have been thrown into prison because they would not submit to decisions which were *not* according to the law of the Church.

If these are the only two things for which we are indebted to the Evangelical party, and if neither of them is due to that party at all, it would seem that we owe them—nothing! But though that may seem to be Mr. Newton’s conclusion, it is not ours. We owe them many things, and good things, too, which we should be glad to specify were this the place. But Mr. Newton is our particular subject just now, and not the Evangelical party.

In speaking of the High Church Party, and the Ritualists—with whom he has never been identified—Mr. Newton says some very handsome things, and some very true things: though some specimens of “the speech of Ashdod” trickle from the nib of his pen with an ease which springs rather from old habit than from any desire to be disagreeable. He says: “The work of these men has indicated the power of the position which they took in advocating their favorite theories. The first gift they have unconsciously [?] bestowed upon the Church which has come after them, is the realisation, which the men of to-day see enforced upon all sides, of the value of ecclesiastical over theological uniformity. The policy of Presbyterians seems cumbrous by the side of the successful working of a common-sense Episcopacy. It would be hard work to fight a campaign by a Presbytery of Generals. . . . The cumbrous system of representation in the Presbytery, the load of dogma carried down from generation to generation, the practical impossibility of teaching the Westminster Catechism to the children of the present, show us how

much wiser it is for a church to unite upon a practical working system, than upon the enforced interpretation of a theological statement. . . . A policy is much better to unite upon, for practical work, than a creed; and it is the discovery of this fact which is of value to us. It is the position of the Episcopal Church in this matter which makes it a power." Of course, Mr. Newton does not here refer to any dropping, on our part, of the Apostles' or the Nicene Creed: but he uses the "creed" as it is commonly used among the denominations, meaning thereby some doctrinal formularies *of their own devising*. But now, see what he says near the end of his book [p. 149]. One of the points which he here *condemns*, he describes as "the assumption of catholicity founded upon the *hierarchical hinge* not upon the *common consent of the Christian consciousness*." In one place the "working sytsem" is the thing to rely on in the other it is repudiated as a "hierarchical hinge," and we are referred to the "common consent of the Christian consciousness"—a phrase which we have never seen in any creed or confession of faith, and we do not suppose we ever shall!

But this last quotation is from a part of the book in which Mr. Newton is opposing vigorously the idea of any change in the legal name of our American Church—except such an one as he would like—and the time for *that*, he thinks, has not yet come. Speaking of the proposed change, he says: "We come to this place of the parting of the waters, where we must be one for a larger, holier service before us, or where a *sure and inevitable break* must be, the like of which has not been since the days of John Wesley," Yet, with this terrible threat of a schism if the name be changed in a way he does not like, what else does he say? "I am not in love with the name Protestant Episcopal. I want it to grow to be the American Episcopal, or the American National Church." Accordingly, on his title page he speaks of it as "the *American* Episcopal Church," and the name "*Protestant* Episcopal" is not used—if we remember aright—more than twice in the whole volume! Really, we don't think there will be much of a schism, even if the name of the Church *is* changed for the better.

One plhrase more we must notice, and then we have done, leaving innumerable other inviting points untouched. Mr. Newton talks [p. 145] of "*creating* our true catholicity

as we grow in ripeness, wisdom and power." And again he says: "The spider weaves its web from itself; it is all-sufficient for the rounded pattern of its perfect circle. . . . In the same way the *creation* of a perfect catholicity is from the Church's *creative vitality to-day*. It never can be found in past centuries or councils, where its lost threads are to be picked up in dusty corners," etc. What can our enthusiastic author mean. Our LORD established His Church which the Creed tells us is "*one*." Is there anywhere any "creative vitality" in this nineteenth century to start *another*? And if *another* were started, would *that* be the Church of Christ? You might as well talk of "creating" a new Adam, independent of all earthly parentage! The Campbellites are the original patentees of that sort of "Catholicity," and, with the best intentions in the world of restoring Scriptural Unity, they only made one more sect!

But we would fain part with Mr. Newton in kindness. He has attempted a task beyond his strength, but we give him all credit for good intentions, and for many good things well said. We are specially thankful that he could go so far as he has gone in appreciating the good work of that party in the Church with which he has had the least of practical acquaintance. The general object of his work—the reunion of Christendom—or even large parts of it—is a noble work, and in his labors for it we wish him all success.

J. H. HOPKINS.

Satan: an Old Testament Study.

"The proper study of mankind is man." The history of the human race can teach us lessons such as no other source can rival in interest and value. Of that past history there is no branch more instructive than that which deals with the beliefs of our religious forefathers, the Jews; for of all the elements which go to make up the thought of a nation, religion is the most mighty. It is by studying a people's religion that we get the best insight into that people's life and character. This statement is, of course, pre-eminently true of the Jewish people. In the following pages an attempt will be made to review one feature of the Jewish religious system—one which is an important one in every religious system—the belief as to the Source of Evil in the world.

"The idea of the devil is foreign to all primitive religions." So says Jacob Grimm; and the reason for it is that in all primitive religions, evil and good are alike considered as springing from the same god or gods. Such was the early Greek conception, for Homer tells us in the *Iliad* (Bk. XXIV. 663 ff) that

runs by Zeus' high throne have ever stood,
The source of evil one, the other good ;
From thence the cup of mortal man he fills,
Blessings to these, to those distributes ills,
To most, he mingles both.

But make a jump of five centuries in the history and see how the thought has changed almost beyond recognition. Euripides says: "If the gods do evil, then there are no gods." The conception of the celestials no longer admitted the thought of them as the immediate source of this world's evil.

A movement in the same general direction is apparent in Israelitish history. Jehovah, Israel's God, was present to the mind of His people in earliest times as the origin of the evil which befell mankind as well as the good. The anguish which He brought upon the land of His people's grievous bondage by

smiting [*Exodus* xii. 29] "all the first born in the land of Egypt, from the first born of Pharaoh, that sat on his throne, unto the first born of the captive that was in the dungeon," raised never a doubt in Israel's mind as to whether this evil really came from Jehovah's hand. Nor do we hear of questionings later on when the angel of Jehovah smote Sennacherib's besieging army as it lay sleeping under the walls of Jerusalem [*Isaiah* xxxvii. 36]. To be sure, in both these cases the evil was for the Israelites' good; yet that does not alter the fact that they saw the evil in all its dire effect upon their enemies, and recognised GOD's hand as its author. Amos [iii. 6] voiced exactly the same thought when he demanded of Israel, "Shall the trumpet be blown in a city and the people not be afraid? Shall evil befall a city and Jehovah not have done it?" Isaiah, in his prophecy against Egypt [xix. 14], says: "Jehovah hath mingled a spirit of perverseness in the midst of her; and they have caused Egypt to go astray in every work thereof." When the spirit of Jehovah departed from Saul on account of his sin, we are informed [1 *Samuel* xvi. 14] that "an evil spirit from Jehovah troubled him. And Saul's servants said unto him: 'Behold now, an evil spirit from GOD troubleth thee.'" Even in the earlier part of the exile it does not seem to have been contrary to the feeling of Isaiah to utter the same thought [xlvi. 7]: "I am Jehovah, and there is none else. I form the light and create darkness; I make peace and create evil; I, Jehovah, do all these things." So again in the book of the *Lamentations* [iii. 38] there seems to be no doubt as to the answer expected to the question, "Out of the mouth of the Most High cometh there not evil and good?" Job's question in response to his wife [ii. 10] is in the same strain: "What! shall we receive good at the hand of GOD, and shall we not receive evil?"

In 1 *Kings* xxii. 19, the presentation of the thought has become somewhat modified by its combination with the conception of the angels as Jehovah's messengers, thereby, in a certain sense, localising evil. The prophet Micaiah is giving King Ahab and his Court a picture of the heavenly council-chamber: "I saw Jehovah sitting on His throne, and all the hosts of heaven standing by Him, on His right hand and on His left. . . . Jehovah said who will entice Ahab? . . . And there came forth the spirit and stood before Jehovah, and said

I will entice him. I will go forth and will be a lying spirit in the mouth of all his prophets. And He said thou shalt entice him, and shalt prevail also: go forth and do so." And Micaiah declares to Ahab: "Now, therefore, behold Jehovah hath put a lying spirit in the mouth of all these thy prophets." Here all angels may equally aspire to carry out Jehovah's decision respecting Ahab's downfall; and in reply to a question addressed to all, "the spirit" volunteers to perform the task. We seem to have here the transition to the later idea of evil and its source—the seed of the idea which, later on, nurtured and forced by the surroundings of the Persian religion, attained a wonderful growth: Jehovah's angel, who offered his services to entice Ahab to his ruin, becoming more clearly individualised as the angel of evil, with a name—Satan.

This change was due to a marked element in the constitution of the Jewish mind. Hand in hand with the Jew's exaggerated national self-elevation went a most remarkable readiness to receive and assimilate foreign views—a readiness which, "with the exception of the Greeks, was evinced by no other people of antiquity in the same degree." This characteristic was eminently an auspicious and providential one, for it not only prevented stagnation by the constant introduction of fresh ideas, but it also acted as a beneficial counterpoise to that narrow particularism which the course of history threatened to force upon the people. In the political misfortunes of the Jews this characteristic found abundant material to exercise itself upon, for their captivity in Babylonia brought them in contact with the culture of the world. The Jews evinced a keen and critical interest in the religion and customs of the Gentiles who surrounded them, adopted some of their ideas, and modified others by amalgamating them with their own views. Thus they gradually worked out what might almost be called a cosmopolitan theology, for which they laid almost every civilised people with which they came in contact under contribution, and in which they tried to blend the most heterogeneous conceptions. They sought, for instance, to combine a pure monotheism, such as was the theme of the sublimest of the old prophets with the elaborated Babylonian and Persian system of angels and demons. Let us look at this complex system of Zoroaster for a moment.

When in the history of Persia, the people emerged from their

primitive unorganised tribal state and their government became centralised, the gods of their religion were taken from their nomadic disorder and independence, and one god, the personification of all purity and all good, was set at the head of things and henceforward figured as sole GOD. The tribal divinities became mere archangels and angels, the work of His hands and His instruments in producing His other works. But they believed in the existence of another principle in the world, a personification of all evil and malevolence, who refused to acknowledge the lordship of the Supreme GOD of all. The religion of Persia was therefore dualism: two co-existent and independent principles, acting in direct hostility to each other—Ormuzd, the Spirit of Light, continually warring with Ahriman, the Spirit of Darkness.

Such was the belief with which the exiled Jews came in contact during the last years of their stay in Babylonia; and it thoroughly permeated their religion. Prior to that time their theology was, as we have seen, free of it; there was no evil angel, much less a principle of evil; Jehovah was to them the source of all. However, in that belief in spirits which the Jews held in common with all semi-civilised races as an heritage from barbarous ancestors, these were the elements out of which a personification of evil might be evolved. So that in spite of the characteristic radical difference which separated Jewish monotheism from Persian dualism, the wonderful assimilating power of the Hebrews soon fashioned a place in their religious system for the conception of an individual evil angel, such as meets us in the post-exilic figure of Satan.

The first mention of Satan is in *Job* i., 6: "There was a day when the sons of GOD (*i. e.*, the angels) came to present themselves before Jehovah, and Satan came also among them. And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah and said, From going to and fro in the earth and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered thy servant Job? . . . Behold all that he hath is in thy power; only upon himself put not forth thine hand."

Shortly afterwards the heavenly council is again assembled and Satan is present [*Job* ii., 1]. "Jehovah said unto Satan, Hast thou considered my servant Job? . . . he still holdeth fast his integrity, although thou movedst Me against him to

destroy him without a cause. And Satan answered Jehovah and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will renounce Thee to Thy face. And Jehovah said unto Satan, Behold he is in thine hand; only spare his life."

In the prophecies of Zechariah we find Satan's character drawn with even more decided lines [iii., 1]. Zechariah also gives a scene whose action is in the heavenly court. Joshua the high-priest stands in unclean garments before the angel of Jehovah, and Satan stands at his right hand to accuse him. And Jehovah said unto Satan, "Jehovah rebuke thee, O Satan; yea Jehovah that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" The high priest is acquitted and clean festal robes are put upon him. Satan here receives a rebuke on account of his attack upon Joshua and Jerusalem, so that he is already beginning to oppose Jehovah more than in the book of Job. We would hardly be warranted in seeing the influence of Zoroastrianism in this seemingly slight modification, were it not that Satan subsequently, as we shall see, acquired the traits of the Persian Spirit of Darkness more and more. It is scarcely to be wondered at that the resemblance between the two figures was very soon noticed by the Jews, and that it led to a somewhat modified conception of Satan. By the third century, B. C., the time when the Book of the Chronicles probably took its present form, the modification became even more noticeable.

In 1 *Chronicles*., xxi., 1, we have a repetition of the much earlier account of II. *Samuel*, xxiv., 1. The comparison of these two widely separated passages is especially valuable, bringing out, as it does, in a marked manner the change we have tried to trace step by step. The story is that of David's sin in numbering the people. In Samuel it is told as follows: "The anger of Jehovah was kindled against Israel and He moved David against them, saying, Go, number Israel and Judah." The temptation is described not only as permitted by Jehovah, but as originating in and emanating from Him,—a view in perfect accord with the conception which prevailed at the time among the Hebrews.

In the post-exilian account the circumstance is narrated as follows: "And Satan stood up against Israel and provoked

David to number Israel." The development the doctrine has undergone, since the writers of the Samuel account lived, is enormous. The temptation is no longer thought of as originating in the anger of Jehovah, but is ascribed to the mind of an independent personality, the evil angel, Satan.

We must, however, be careful not to see too much in these Old Testament post-exilic passages. Satan, as here represented, is no prince of demons, like Beelzebub of later times, no dragon or old serpent, as of the Apocalypse, defying the Almighty and deceiving the whole world, but a kind of detective, who, by Jehovah's order, tests the fidelity of men.

To sum up: The older Israelitish prophets and prophetic historians did not hesitate to derive evil, even moral evil, from Jehovah as the *fons et origo*; the belief that Jehovah directed all things being so strong in them that they did not recoil from this consequence. Even during the exile the II. Isaiah could put into the mouth of Jehovah the words: "I form the light and create darkness; I make peace and create evil; I, Jehovah, do all these things." But Jehovah's moral purity seemed to the minds of many to be injured by being thus made the immediate cause of evil. The remedy was at hand in the angels whom Jehovah made use of to perform His missions of evil. The Persian notion of the Spirit of Evil appealed strongly to the susceptible mind of the exiled Hebrews, and Satan stood forth.

In Old Testament times, in all his missions, Satan acts as the intelligent and, for the most part, loyal servant of Jehovah. But although not regarded as bad himself, the character and functions with which he was credited made the transition easy, which occurred as time went on, from such theories about him to theories of him as inherently evil, as the enemy of goodness, and therefore of GOD. He who was an object of dread came naturally to be regarded as the incarnation of evil, the author and abettor of things pernicious to man.

When the first step had once been taken, men soon went further. Purer views of GOD's righteousness gradually widened the gulf in the Jewish mind between GOD and Satan, until the accusing angel came to wear the form and features of Ahriman, and, like that Spirit of Evil, be at the head of a legion of demons. In the apocryphal book of Tobit, written about the first century, B. C., a wicked spirit with a new name,

Asmodeus (Aeshma dawa of the Zend-Avesta, *i. e.*, Ahriman), is introduced as the strangler of Sara's seven husbands [iii., 8 and 17]. Baruch pictures the waste places of the earth as frequented by evil spirits and demons [iv., 35], with which we may compare *S. Andrew* xii., 43. Also in the revelation of Enoch a number of evil spirits are mentioned, and among them some of undoubted Persian origin. And in these later times we find that these demons supplanted the idols of old Hebrewism; so that the Hebrew *shedim* was translated by the Greek *daimonia*, consult *Baruch* iv., 7; lxx. on *Psalms* xcvi., 5; *Psalms* cvi., 37; *Deuteronomy* xxxii., 17. Beelzebub, god of Ekron [2 *Kings* i., also came to stand in later time opposed to the GOD of Israel; 3], consult *S. Matthew* x., 25; *S. Mark* iii., 22.

These few references will suffice to show how wide an influence the Jews ascribed to demons just before and during the life of CHRIST. They will also serve to further emphasise how great the advance was in the conception of evil during Old Testament and pre-New Testament times, and how susceptible Judaism proved on this point to the influence of foreign thought. But through it all, from Abraham down to CHRIST, the grand fact stands out, that Jewish monotheism remained inviolate: Jehovah's rule was in no way limited or circumscribed by evil angels; therefore, they were subject to Him.

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Cambridge.

Patrick Henry.

Patrick Henry. By MOSES COIT TYLER. (American Statesmen Series.) Boston and New York: Houghton, Mifflin & Co., 1887.

This extremely interesting volume will take rank not only as one of the best of the excellent series to which it belongs, but also as the standard biography of Patrick Henry. Such a work has long been wanted, and Prof. Moses Coit Tyler, of Cornell University, has supplied the need in such a manner as to lay the reading public under lasting obligations. Especially will the book be appreciated by that growing company of readers, who (thanks, in part, to this happily conceived and well executed series of "American Statesmen") interest themselves more and more in American history. In this long list of honored patriots Patrick Henry, the orator, deserves in reality, if not a higher, a more solid and enduring place than tradition has assigned him.

The once well-known work of William Wirt (published in 1817) which has cast a halo of romance about the name of Patrick Henry and his eloquence (to which, indeed, Wirt several times applies the epithet supernatural) has long been out of print. Few of the present generation have ever seen it except in public libraries, or among old and dingy volumes inherited from their fathers or grandfathers. It is, however, and with all its faults, likely to remain a book of peculiar interest. William Wirt himself was no common man; his literary tastes, his eloquence as a pleader, his learning as a lawyer and his personal acquaintance with the leading men of the generation that immediately succeeded Patrick Henry, gave to his narrative and to his view of his hero a value and a certain attractiveness which time has by no means effaced. But his work cannot be compared, as a painstaking, methodical biography, with this of Prof. Tyler. It is, as Wirt properly entitled it, only *SKETCHES of the Life and Character of Patrick Henry*, but it is valuable

both for giving Wirt's own estimate of Patrick Henry, expressed in his rhetorical and grandiloquent style, and also for preserving many curious anecdotes and traditions which, but for the praiseworthy efforts of William Wirt at that early period, would doubtless have perished forever.

Perhaps it may not be amiss to begin by recalling a few sentences from the concluding pages of Wirt's volume to show his conception of Henry's eloquence, which has ever since remained a sort of vague tradition among us, though the orator (unlike Demosthenes, Fox, Burke, Clay and Webster) has really left nothing behind him which quite justifies so extraordinary a reputation :

Mr. Henry (says Wirt, in his summing up) held his subject up in every light in which it could be placed ; yet, always with so much power and so much beauty, as never to weary his audience, but on the contrary, to delight them. He had more art than Colonel Innis (whom he had just compared to Lord Chatham) ; he appealed to every motive of interest, urged every argument that could convince, pressed every theme of persuasion, awakened every feeling and aroused every passion to his aid. He had more variety, too, in his manner ; sometimes he was very little above the tone of conversation ; at others in the highest strain of epic sublimity. . . . He rose like the thunder bearer of love, when he mounts on the strong and untiring wing to sport in fearless majesty over the troubled deep—now sweeping in immense and rapid circles—then suddenly arresting his grand career, and hovering aloft in tremulous and terrible suspense—at one instant plunging amid the foaming waves—at the next re-ascending on high, to play undaunted among the lightnings of heaven, or soar towards the Sun.

He differed, too, from those orators of Great Britain, with whom we have become acquainted by their printed speeches. He had not the close method and high polish of those of England ; nor the exuberant imagery which distinguishes those of Ireland. On the contrary, he was loose, irregular, desultory—sometimes rough and abrupt—careless in connecting the parts of his discourse, but grasping whatever he touched with gigantic strength. In short, he was the ORATOR OF NATURE ; and such a one as nature might not blush to avow.

If the reader shall still demand how he acquired those wonderful powers of speaking which have been assigned to him, we can only answer with Gray, that they were the gift of heaven—the birthright of genius.

Thine, too, these keys, immortal boy !
This can unlock the gates of joy ;
Of horror, *that*, and thrilling fears,
We ope the sacred source of sympathetic tears.

It has been said of Mr. Henry (by Mr. John Randolph, of Roanoke), with inimitable felicity, that ' he was Shakespeare and Garrick combined ! ' Let the reader, then, imagine the wonderful talents of those two men united in the same individual, and transferred from scenes of fiction to the business of real life, and he will have formed a just conception of the powers of Patrick Henry. In a word, he was one of those prodigies of nature, of whom very few have been produced since the foundations of the earth were laid ; and of *him* may it be said as truly as of any one that ever existed,

He was a man, taken for all in all,
We ne'er shall look upon his like again.

This is only one of several similar high-flown passages in William Wirt's book, and there was probably a touch of sarcasm when the venerable John Adams wrote of it: "I have read it with more delight than Scott's *Romances* in verse and prose, or Miss Porter's *Scottish Chiefs* and other novels."

The life of a man who (even after allowing for Wirt's rhetoric) held such a place among the heroes of the American Revolution well deserves an impartial investigation, and a more calm and judicious presentation ; and this it has at last received. Prof. Tyler has avoided Wirt's extravagance, and is manifestly well qualified for his task. He has the patient temper and good judgment of the historian ; a scholarly style of transparent clearness, unusually correct in expression, easy and delightful to read. Moreover, he has had advantages in new and valuable materials which were not accessible to Wirt. Mr. William Wirt Henry of Richmond, the son of John Henry, the fifteenth child of the great orator by his second wife, Dorothea Dandridge, "with unstinted generosity," placed at Prof. Tyler's disposal all the MSS. which Wirt had used, and also many other valuable documents, which for thirty years or more he has been collecting from various sources. With a delicacy and wisdom still more rare, Mr. W. W. Henry abstained from encumbering his invaluable help with the least effort to hamper Mr. Tyler's judgment, or sway it from the

natural conclusions to which his studies might lead [Preface p. vii.]

These materials have been so judiciously used that the result is a masterly portrait of a truly remarkable man. One, too, of whom Churchmen may very justly be proud, for Patrick Henry, like Washington, was a member of the Episcopal Church of Virginia, and, as Mr. Tyler takes pains to bring out, a man of truly Christian virtue and religion—so interested, too, in profound works in defence of Christianity as to call Butler's *Analogy* "almost his second Bible."

The events of his life are not many; his eloquence, his leading part among the Revolutionary heroes, and above all, his character as a man—these are the features that lend a charm to Mr. Tyler's pages.

Patrick Henry, born on May 29, 1736, in the county of Hanover, in the colony of Virginia, was the son of John Henry, a Scotchman. His mother's maiden name was Sarah Winston, but at the time of her marriage with John Henry she was the widow of Col. John Syme. Patrick was the second of nine children and though his father was a planter in easy circumstances, his large family made it impossible for him to do much towards settling his children comfortably in the world. All accounts agree that Patrick was naturally extremely indolent and made no great use of the few opportunities of schooling that fell within his reach. But his lack of education has been much exaggerated—possibly with the view of making his sudden rise to eminence the more marvelous. Mr. Tyler in his second chapter entitled, was he illiterate? has thrown much light on this interesting question. His conclusion is that after all Patrick Henry was tolerably well grounded in Latin, if not in Greek, and that "the person who at fifteen is able to read Virgil and Livy, no matter what may be his subsequent neglect of Latin authors, is already imbued with the essential and indestructible rudiments of the best intellectual culture." . . . "It is true, probably, that we have no perfect report of any speech he ever made; but even through the obvious imperfections of his reporters there always gleams a certain superiority of diction,—a mastery of the logic and potency of fitting words; such a mastery as genius alone, without special training, cannot account for" [p. 12].

Nevertheless here, as all through his book, Prof. Tyler steers

clear of over-statement, never claiming more than the evidence will fairly warrant. He adds :

No one pretends that Patrick Henry ever became a bookish person. From the first and always the habit of his mind was that of direct action upon every subject that he had to deal with, through his own reflection, and along the broad, primary lines of common-sense. There was never in his thought anything subtle or recondite ; no mental movement through the media of books ; but there is good evidence for saying that this bewildered and undeveloped youth, drifting about in chaos, did in those days actually get a taste for reading, and that he never lost it. . . .

There is much contemporaneous evidence to show that Patrick Henry was throughout life a deeply religious person. It certainly speaks well for his intellectual fibre, as well as for his spiritual tendencies, that his favorite book, during the larger part of his life, was 'Butler's *Analogy*,' which was first published in the very year in which he was born. It is possible that even during these years of his early manhood he had begun his enduring intimacy with that robust book. Moreover, we can hardly err in saying that he had then also become a steady reader of the English Bible, the diction of which is stamped upon his style as unmistakably as it is upon that of the elder Pitt [pp. 17, 18].

At the early age of sixteen his father set him up in trade in a small country store, joining with him his elder brother William, "a youth more indolent, if possible, as well as more disorderly and uncommercial than Patrick himself." The inevitable failure that might have been predicted was reached in about a year.

Just one year after that (1754), having attained the ripe age of eighteen, and being then entirely out of employment, and equally out of money, Patrick rounded out his embarrassments, and gave symmetry to them, as it were, by getting married ; and that to a young woman quite as impecunious as himself. The name of this damsel was Sarah Shelton ; her father being a small farmer, and afterwards a small tavern-keeper in the neighborhood. In the very rashness and absurdity of this proceeding on the part of these two interesting young paupers, irresistibly smitten with each other's charms, and mutually resolved to defy their own helplessness by doubling it, there seems to have been a sort of semi-ludicrous pathos which constituted an irresistible call for help [p. 6].

The parents on both sides heard the call and established the young couple on a little farm. This experiment, like the others, soon failed, and so Henry set up once more as a merchant. By the autumn of 1759 he was bankrupt and the happy father of sundry small children. The question what to do next pressed itself earnestly upon him, but, it seems, not so as to impair his light-hearted cheerfulness of temper. "He could not dig, so it seemed, neither could he traffic, but perhaps he could talk. Why not get a living by his tongue? Why not be a lawyer?"

After a short period of preparation,—variously stated as nine months, six months and six weeks—Henry, with no little difficulty, got through the ordeal of his examination, and was admitted to the bar at Williamsburg, which at that time contained not a few eminent Virginia lawyers. The interesting story is told in Mr. Tyler's third chapter. In about four years, namely, in 1763, Patrick Henry suddenly rose to eminence by his success in a celebrated case known as "the Parsons' Cause." The question at issue is too complicated to state in the limited space at our command, and the reader must be referred to Prof. Tyler's lucid and impartial pages. Henry seems to have been on the wrong side both as regards law and equity, but he gained his case by playing effectively upon the passions which were then swaying the public mind, and made, for the first time, that impression by his wonderful oratory which, as time went on, was increased rather than diminished. The startling effect of the eloquence of this then unknown and impecunious barrister upon the jury, and upon the immense throng which the excitement about the issue had gathered, and upon the judges on the bench, one of whom was no other than Henry's own father, is exceedingly well told in Prof. Tyler's fourth chapter, and the reader begins to form some conception of the future greatness of the man.

Being now among the foremost lawyers of the local bar, Henry was chosen a member of the Virginia House of Burgesses, which he entered in 1765. To this period, eleven years prior to the Declaration of Independence, belongs one of the most celebrated anecdotes and dramatic incidents of the Revolutionary struggle. Dr. Franklin's remonstrance on behalf of the Colonies against George Grenville's proposed Stamp Act had been unheeded, and in an evil hour, during the absence of

Pitt, Parliament, little knowing what it was doing, passed the ill-fated measure. The news reached Virginia in May, 1765, just about the time of Patrick Henry's entrance into the Assembly. What were the Colonies, and Virginia in particular, to do? Henry, in opposition to the views of the older and more conservative members, such as Edmund Pendleton, Randolph Bland and others, introduced his famous resolution, written on the blank leaf of an old law book, which set the ball of revolution in motion in Virginia and exerted a powerful influence in all the colonies. The fifth of these resolutions declared :

That the General Assembly of this Colony have the only and sole exclusive right and power to lay taxes and impositions upon the inhabitants of this Colony ; and that every attempt to vest such power in any person or persons whatsoever (note this manner of describing the Parliament of Great Britain), other than the General Assembly aforesaid, has a manifest tendency to destroy British as well as American freedom [p. 63].

Henry was not dismayed or suppressed by the "logic, learning, eloquence, denunciation, derision and intimidation" which were poured from all sides of the house upon the presumptuous intruder. "Alone, or almost alone, he confronted and defeated all his assailants." "Torrents of sublime eloquence from Mr. Henry (says Jefferson) backed by the solid reasoning of Johnston, prevailed."

It was somewhere in the course of this tremendous fight, extending through May 29 and 30 that the incident occurred which has long been familiar among the anecdotes of the Revolution, and which may be here recalled as a reminiscence not only of his own consummate mastery of the situation, but of a most dramatic scene in an epoch-making debate. Reaching the climax of a passage of fearful invective on the injustice and impolicy of the Stamp Act, he said in tones of thrilling solemnity : 'Cæsar had his Brutus ; Charles the First his Cromwell ; and George the Third—' 'Treason !' shouted the speaker. 'Treason! treason!' rose from all sides of the room. The orator paused in stately defiance till these rude exclamations were ended, and then, rearing himself with a look and bearing of still prouder and fiercer determination, he so closed the sentence as to baffle his accusers, without in the least flinching from his own position ; 'and George the Third may profit by their example. If this be treason, make the most of it, [p. 64].

About ten years after this, on March 23, 1775, Patrick Henry, in the Virginia Assembly made that wonderful speech "which seems to have wrought astonishing effects upon those who heard it, and which, though preserved in a most inadequate report, now fills so great a space in the traditions of Revolutionary eloquence." This is the famous oration which ended with the words: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty GOD! I know not what course others may take, but as for me, give me liberty, or give me death." This is one of Mr. Tyler's most interesting chapters, and to it the reader must be referred for all that is known about this speech, and for a striking description of Henry's dramatic eloquence taken from a manuscript of Edward Fontaine now in the library of Lowell University. This account of Henry was given in 1834 to Fontaine by John Roane, an old man who had himself heard the speech in his youth.

We must pass by with mere mention Henry's brief and unsuccessful military career, and his labors in the Second Continental Congress, and in the important Virginia Convention of 1776. In treating this portion of his subject, Prof. Tyler has done good service by refuting some ill-natured criticism, or at least erroneous recollections of Jefferson. Jefferson, writing in his old age, says that Mr. Henry "while general grievances were the topic, was in his element, and captivated all by his bold and splendid eloquence. But as soon as they came to specific matters, to sober reason and solid argumentation, he had the good sense to perceive that his declamation, however, excellent in its proper place had no weight at all in such an Assembly as that (the Second Continental Congress) of cool-headed, reflecting, judicious men. He ceased, therefore in great measure, to take any part in the business [p. 149].

This turns out to be an entire mistake. Prof. Tyler proves by an elaborate examination of the minutes, and of other documents that Mr. Henry served on most of the important committees, had the full confidence of his eminent associates, and was as much distinguished by his capacity for dry legal business details, as for his eloquent speeches on the floor. He was not only the orator but the statesman as well.

The choice of the Virginia Convention of 1776, for the first governor of the State under its new Constitution, fell upon

Patrick Henry. This high office, so important at that critical period when something more than an eloquent orator was needed, he filled three times, and would have been elected a fourth time, had not the Constitution itself prohibited a longer incumbency by the same individual.

After the conclusion of the war came the great convention of Philadelphia, which drew up the CONSTITUTION OF THE UNITED STATES. Of this body, one of the most remarkable assemblies that ever met, Patrick Henry was not a member. He watched its proceedings with a critical and unfriendly eye. The result reached was not at all to his mind—differing herein very decidedly from Washington and Madison. The convention sat for four months, and concluded its labors on September 17, 1787. The great question then was, Would the States accept the Constitution and permit this new experiment of a “more perfect union” to go into operation. Washington, who had been not only the president but the presiding genius of the Convention, hastened to Mt. Vernon, “and in his great anxiety to win over to the new constitution the support of his old friend, Patrick Henry, immediately dispatched to him a copy of that instrument, accompanied by a very impressive and conciliatory letter.” Mr. Henry replied with great respect that he “lamented that he could not bring his mind to accord with the proposed Constitution. The concern he felt on this account was really greater than he was able to express.” Prof. Tyler’s eighteenth chapter—The Battle in Virginia over the new Constitution—is one of the most interesting in his volume. Here, as elsewhere, he is careful—perhaps excessively careful—not to obtrude unnecessarily his own reflections. But the reader would not object to a somewhat more elaborate estimate of Henry’s procedure and a consideration of the question whether Patrick Henry, George Mason and other distinguished Virginians were justified in separating at this crisis from Washington, Madison and Hamilton, and running the risk of shipwrecking the new Constitution at the very beginning of its existence. Henry, with all his eloquence, failed, and Virginia by a small majority, ratified the Constitution on June 26, 1788. Patrick Henry patriotically submitted and set to work to secure the *amendments*, which he considered necessary to guard the rights of the States, and which are generally regarded as most valuable supplements to the great document.

Certain it is that the Constitution under which the United States have grown to greatness, during the past one hundred years, is not the document originally drawn up by Washington, Hamilton and Madison, but that Constitution along with the eleven amendments which Patrick Henry's statesmanship and eloquence finally secured.

His public labors over, Mr. Henry returned to the practice of the law and succeeded in repairing his private fortune and even in amassing considerable wealth. An agreeable and charming account of his family life is given, though in brief lives of American *Statesmen* much space cannot be devoted to these domestic details however interesting.

Patrick Henry breathed his last, rather prematurely, on June 6, 1799, in the sixty-third year of his age.

Very different is Prof. Tyler's modest and quiet conclusion from the rhetoric of Wirt (previously quoted) which, *pace* that distinguished man, is decidedly suggestive of the American spread-eagle. Prof. Tyler's simple and unaffected narrative almost recalls the calmness of the closing hour of Socrates:

Early in June, his eldest daughter, Martha Fontaine, living at a distance of two days' travel from Red Hill, received from him a letter beginning with these words: 'Dear Patsy, I am very unwell, and have Dr. Cabell with me.' Upon this alarming news, she and others of his kindred in that neighborhood made all haste to go to him. On arriving at Red Hill, they found him sitting in a large, old-fashioned arm-chair, in which he was easier than lying upon a bed. The disease of which he was dying was intursusception. On June 6, all other remedies having failed, Dr. Cabell proceeded to administer to him a dose of liquid mercury. Taking the vial in his hand, and looking at it for a moment, the dying man said: 'I suppose, doctor, this is your last resort.' The doctor replied: 'I am sorry to say, Governor, that it is. Acute inflammation of the intestines has already taken place; and unless it is removed, mortification will ensue, if it has not already taken place, which I fear.' 'What will be the effect of this medicine?' said the old man. 'It will give you immediate relief, or'—the kind-hearted doctor could not finish the sentence. His patient took up the word: 'You mean, doctor, that it will give relief, or will prove fatal immediately?' The doctor answered: 'You can only live a short time without it, and it may possibly relieve you.' Then Patrick Henry said: 'Excuse me, doctor, for a few minutes;' and drawing down over his eyes a silken cap which he usually wore, and still holding the vial in his hand, he prayed, in clear words, a simple, childlike prayer,

for his family, for his country, and for his own soul then in the presence of death. Afterward, in perfect calmness, he swallowed the medicine. Meanwhile, Dr. Cabell, who greatly loved him, went out upon the lawn, and in his grief threw himself down upon the earth under one of the trees, weeping bitterly. Soon, when he had sufficiently restored himself, the doctor came back to his patient, whom he found calmly watching the congealing blood under his finger-nails, and speaking words of love and peace to his family, who were weeping around his chair. Among other things he told them that he was thankful for that goodness of GOD, which, having blessed him through all his life, was then permitting him to die without any pain. Finally, fixing his eyes with much tenderness on his dear friend, Dr. Cabell, with whom he had formerly held many arguments respecting the Christian religion, he asked the doctor to observe how great a reality and benefit that religion was to a man about to die. And after Patrick Henry had spoken to his beloved physician these few words, in praise of something which, having never failed him in all his life before, did not then fail him in his very last need of it, he continued to breathe very softly for some moments ; after which they who were looking upon him saw that his life had departed.

By his first marriage with Sarah Shelton, Patrick Henry was the father of five children. His second wife (whom he married on Oct. 9, 1777) was Dorothea Dandridge, daughter of Nathaniel West Dandridge, an early client of Mr. Henry [p. 54], and Dorothea Spotswood, or Spottiswoode as originally spelt, the second daughter of Sir Alexander Spotswood the old Royal governor of Virginia. By her Patrick Henry had ten children, three daughters and seven sons—making in all a family of fifteen. He has left numerous descendants who have every reason to feel a just pride in their illustrious ancestor, the great orator, patriot and statesman, the honored friend and, except in the one matter of the new Constitution, the firm supporter and ally of Washington.

We close Prof. Tyler's volume with the hope that this will not be the last of his labors in the department of American history. In literary workmanship and taste the book is all that can be asked. It has an unusually full and careful index, and an accurate and useful bibliographical catalogue of the works used in the preparation of the biography. One small criticism may perhaps be made which applies as much to other volumes of the series as to the particular one now under

review. We would call the attention of the editor to the desirability in valuable hand-books of this sort, of presenting important dates to the reader's eye on the margin at the top, if not on the sides of the pages. It helps the reader to preserve the sequence of events and to connect the life of the statesman of whom he is reading with the chief dates in the history of his country. On the whole the reader will cordially agree with the estimate which has been pronounced by one of the most competent living authorities, Mr. George Bancroft, the historian.

It is thoroughly and excellently well done, and so fascinating that it would let me attend to nothing else until I had finished it. You have said all that there was to be said ; you have said it thoroughly well ; and you have rejected all the trash called tradition which cannot stand the test of historic criticism.

HALL HARRISON.

LIFE, TIMES, AND CORRESPONDENCE OF BISHOP WHITE.

CHAPTER VII.—THE CONVENTION OF 1785.

It was with grave apprehensions of the existence of irreconcilable differences as to purposes and policy among the leading Churchmen of the country that there assembled at Christ Church, Philadelphia, on Tuesday, September 27, 1785, clerical and lay deputies from several of the States, who, "judging it proper to wait the arrival of the Deputies from the other States," adjourned until the morrow. The New England Churches had welcomed Seabury on his arrival as their Bishop, and had practically placed themselves under the spiritual care of the first American prelate. The action of the majority at the meeting in New York the preceding October, in failing to give to the Episcopal office the precedence its very nature and being demanded, prevented Seabury from attending the meeting of a body in which his Episcopal character would receive no special recognition, and where, as in Virginia and South Carolina, a layman might be placed in the chair of the Convention, and by his position and casting-vote determine not alone questions of discipline and worship, but even of doctrine. In this unwillingness to expose his high office to implied or even unintentional indignity, the Bishop of Connecticut was fully sustained by the sentiments of his own clergy and those of New England generally. Mr. Parker, who had met the Bishop at Middletown in company with the amiable Benjamin Moore of New York, on the occasion of the welcome extended by the clergy of Connecticut to their diocesan, fully sympathised with Seabury in his dignified refusal to go to Philadelphia, and the clergy of New York, with the exception of Provoost, were from the first inclined to ally themselves with their brethren of Connecticut with whom they were in full accord. The presence at the Philadelphia Convention of representatives from South Carolina

and Virginia hardly made up for the loss of the conservatism and stronger Churchmanship of the Northern States; and although New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina were represented by clerical and lay deputies, the Convention of 1785 was by no means as important or representative a body as the informal and unaccredited gathering in New York in the autumn of 1874. The Rector of Trinity, Provoost, and the Hon. James Duane were the deputies from New York. Beach, who had retained his cure at New Brunswick after his call to an assistantcy at Trinity, is recorded as representing his old home; and besides him, New Jersey sent the fickle Uzal Ogden and Patrick Dennis, Esq. Pennsylvania was represented by Drs. White and Magaw, and the Rev. Messrs. Blackwell,* Hutchins,† and Campbell.‡ Thirteen laymen completed the delegation which was naturally the largest in attendance. Delaware sent Dr. Wharton, and the Hon. Thomas Duff, with five others of the laity. From Maryland there came the Rev. Drs. Smith, Keene, West, and Andrews, and the Rev. James Jones Wilmer, with Dr. Thomas Cradock and Mr. Joseph Couden of the laity. Virginia was represented by the rector of Fairfax parish, the Rev. David Griffith and John Page, Esq.; while South Carolina sent the Rev. Dr. Henry Purcell, and the Hon. Messrs. Read and Pinckney.

Prayers were read at the opening of the Convention by the Rev. Dr. Samuel Keene of Maryland. The Rev. David Griffith of Virginia was unanimously chosen Secretary, and on the ballot for a President, each State having a single vote, the choice of William White was unanimous. The organisation having been thus completed, the first business of the Convention was the reading once and yet again of the "fundamental principles" adopted in 1784. Of these "principles" all but the fourth were approved, an ambiguity of expression in the sixth having been first corrected. For the fourth article, which provided that "the Episcopal Church in the United States of America" "shall maintain the doctrines of the Gospel as now held by the Church of England; and shall adhere to the Liturgy of the

* Rev. Robert Blackwell, A.M., Assistant Minister of the united parishes, Philadelphia.

† The Rev. Joseph Hutchins, A.M., Rector of St. James's Church, Lancaster.

‡ Rev. John Campbell, A.M., Rector of York and Huntingdon.

said Church, as far as shall be consistent with the American Revolution, and the Constitutions of the respective States," the following substitute was adopted: "That a Committee be appointed, consisting of one clerical and one lay deputy from the Church in each State, to consider of and report such alterations in the Liturgy, as shall render it consistent with the American Revolution and the Constitutions of the respective States; and such further alterations in the Liturgy as it may be advisable for the Convention to recommend to the consideration of the Church here represented." A committee was appointed to "prepare and report a draft of an Ecclesiastical Constitution for the Protestant Episcopal Church in the United States of America;" and to this Committee was also referred "the preparing the necessary and proposed alterations in the Liturgy." This Committee consisted of the Rev. Mr. Provoost and the Hon. James Duane of New York; the Rev. Mr. Beach and Mr. Dennis of New Jersey; the Rev. Dr. White and Mr. Richard Peters of Pennsylvania; the Rev. Dr. Wharton and Mr. James Sykes of Delaware; the Rev. Dr. Smith and Dr. Cradock of Maryland; the Rev. Mr. Griffith and Mr. Page of Virginia, and the Rev. Dr. Purcell and the Hon. Jacob Read of South Carolina.

The failure to reaffirm the fourth article of the "fundamental principles" of 1784, and the adoption of a measure providing for a thorough revision of the Book of Common Prayer, served to indicate the tone and temper of the meeting. A spirit of hostility to the Bishop of Connecticut was manifested by some of the delegates, which appears to have been the result in part of a dislike of the Bishop's political sympathies and course of conduct during the late war, and also of a lack of appreciation of the office and administration he had received. This hostility, which on the part of both Provoost and Purcell at a later day became vindictive and most reprehensible, showed itself on the reading to the Convention of the letter addressed by the Bishop to Dr. Smith, and sent under cover of one from the venerable Dr. Thomas Bradbury Chandler to Dr. White. This letter was received, as we learn from Bishop White, "with some animadversions."* "A few of the lay gentlemen," continues the Bishop, "spoke more warmly than the occasion seemed to justify, considering that the letter appeared to contain the honest

* *Memoirs of the Church*, second edition, p. 100.

sentiments of the writer, delivered in inoffensive terms." Exception seems to have been taken to the reading of the letter to the Convention as intrusive and unwarranted. But the clergy of Connecticut, as Bishop White aptly suggests, "had been invited to the meeting by those at whose desire" these very malcontents "had appeared themselves." This reply to the objections urged against the reception and reading of this communication was pressed home by "some of the clergy — particularly by Dr. Andrews." Bishop White informs us that the "apprehensions of an excessive hierarchy" which, as it appeared to him, influenced the opponents to the Bishop of Connecticut, were the natural result of the position taken by the clergy and laity of Virginia and elsewhere at the southward in the bitter controversies preceding the war of the revolution, respecting the introduction of an American Episcopate. So general was this apprehension of an inherent incompatibility existing between the Episcopal order and office and republican institutions that in South Carolina the appointment of delegates to this very Convention, and the union of the Church in this State with the other Churches to the northward in this attempt at organisation was only effected by the pledge that there should be "no bishop settled in that State."* It was at the Convention where this very *un*-Episcopal action was taken that a layman, Hugh Rutledge, Esq., a deputy from S. Philip's, Charleston, occupied the chair. In Virginia where prior to the war a large body of the clergy "protested" against the introduction of Bishops into America, and the leaders in this un-churchly procedure received

* With reference to this feeling in South Carolina, Bishop White, in his Memoirs, gives us from his personal knowledge this important additional information : —

"In consequence of the recommendation and proposal of the meeting of 1784, in New York, there was a Convention of the Clergy of South Carolina, at Charleston, in the spring of 1785. This was the state in which there was the most to be apprehended an opposition to the very principle of Episcopacy, from its being connected, in the minds of some people, with the idea of an attachment to the British government. The citizens of South Carolina were the last visited by the British armies, and had suffered more than any other by their ravages. The truth is, there was real danger of an opposition in the Convention, to a compliance with the invitation given. But the danger was warded off, by a proposal made by the Rev. Robert Smith, to accompany their compliance with the measure, by its being understood, that there was to be no bishop settled in that state. Such a proposal, from the gentleman who, it was presumed, would be the bishop, were there to be any chosen, had the effect intended. Some gentlemen, it is said, declared in conversation, that they had contemplated an opposition, but were prevented by this caution." Second edition, pp. 95, 96. *Vide, also, Hawks's Constitution and Canons*, pp. 6, 7.

the formal thanks of the House of Burgesses for their patriotism in their pronounced opposition to prelatical power, there was no apparent opposition to the introduction of the Episcopate, its position and power in the councils of the Church being limited agreeably to the provisions of the fifth of the New York "fundamental principles." It was reserved for a later day to reveal, by the delays and disappointments attending the efforts to secure the consecration of Dr. Griffith, how little the clergy and laity of the Virginia Church really cared for the Episcopal office. Bishop White notes that this very opposition to the views and "hierarchy" of Seabury secured an absolute unanimity in the proposed application to England for the Apostolic gift. The letter of the Bishop of Connecticut in stating the causes of his failure to obtain consecration in England "seemed," as Bishop White* is at pains to state, "to point out a way of obviating the difficulty in the present case." The Bishop adds, that "the same causes had been, with no considerable variety, stated in a letter from the Rev. Dr. Murray, formerly of Reading,† who declared his full conviction that a proper application from such a body as was in contemplation, that is, the present Convention, of whose intended meeting he had been informed, would be followed by success." This letter, which it was understood at the time was the result of conversation "with leading characters on the subject," had "great weight in encouraging the measure."‡

With these assurances of success, emanating not alone from the good Bishop of Connecticut, but either directly or indirectly from the highest authorities of the Mother Church, the Convention of 1785, by a resolution adopted on Friday, September

* *Memoirs of the Church*, second edition, p. 101.

† Pennsylvania.

‡ We append the important portion of this letter, the whole of which, as is the case with the many other communications of this voluminous correspondence, is too long to be reproduced in our pages : —

Why did not your last Convention at New-York, of Clergy and Laity (for whose benefit Episcopacy is chiefly intended), address the Archbishop of Canterbury to lay your case before Parliament? The application of such a public, respectable Body of men would have due weight, after it had been made apparent that your Assemblies could not, consistently with the Constitution of the States, interpose in the matter, so managing it in a public manner as to satisfy Parliament that it would give them no offence, which is carefully avoided here in every instance, that both Powers may live for the future on good terms, without officiously interfering in the administration of the affairs of one another, either in Church or State, considering the Jealousies still entertained on your side of the water.

30,* directed the Committee previously appointed for revising and altering the Liturgy, to prepare "a Plan for obtaining the consecration of Bishops, together with an Address to the Most Reverend the Archbishops, and the Right Reverend the Bishops of the Church of England, for that purpose." This Plan and Address, which are printed in full in the Journal of the Convention,† attest the wide-spread desire of the Churches in the States of America for the Episcopate, and also prove their preference for the succession in the English line. Recognising as the great difficulty in the way of Dr. Seabury's application the fact, that the coöperation of the laity and the concurrence of the civil authority were wanting, they directed the particular attention of the State Conventions to the necessity of adopting measures for effecting the removal of these hindrances. Proofs of the desire of the laity for the introduction of the Episcopate were to be secured, and documents certifying the concurrence of the State authorities in the measure, or at least attesting the want of any constitutional or legislative bar to the introduction of Episcopacy, were to be obtained from the various civil rulers. In true republican simplicity, and for the removal of popular prejudices, they sought to obviate by the concluding paragraph of their Plan ‡ for obtaining consecration,

* Perry's Reprint of the Early Journals, I. 19.

† *Ibid.* pp. 25-27.

‡ We give from the original MS. the "Plan for obtaining Consecration," which in the printed Journal differs in several particulars from the interlined and well-nigh illegible manuscript in our hand:—

Ordered, that y^e Plan for obtaining consecration be again read; which being done y^e same was agreed to, and is as follows.

1st. That this Convention address the Arch-Bishops and Bishops of the Church of England requesting them to confer the Episcopal Character on such Persons as shall be chosen and recommended to them for that Purpose from the Conventions of this Church in the respective States.

2. That it be recommended to the said Conventions, that they elect Persons for this Purpose.

3. That it be further recommended to the different Conventions, at their next respective Sessions, to appoint Committees with Powers to correspond with the English Bishops for the carrying these Resolutions into Effect; and that, until such Committees shall be appointed, they be requested to direct any Communications which they may be pleased to make on this Subject to the Committee consisting of the rev^d Doct. White, Res^t Rev^d Doct. Smith, Rev^d M^r Provoost, the Hon^l James Deane, & Samuel Powell, & Richard Peters Esq^{rs}.

4. That it be farther recommended to the different Conventions, that they pay especial Attention to their making it appear to their Lordships, that the Persons who shall be sent by them for Consecration are desired in the Character of Bishops, as well by the Laity as by the Clergy of this Church, in the said States respectively: and that they will be received by them in that Character on their Return.

the assumption on the part of their future Bishops of the lordly titles of the English prelates, a provision which is not unfrequently, though erroneously, quoted as of authority at the present day.

The Address to the English prelates was manly and dignified. Bishop White, in his "Memoirs," * informs us, that both this and the "Plan" preceding it, were his own composition. As the first outspoken utterance of the American churches, pleading in their corporate capacity with the "Parent Church" for recognition and intercommunion, and the gift and grace of the Apostolical Succession, they are well worthy of our consideration, for, in the language of Bishop White, it was "thus a foundation was laid for the procuring of the present Episcopacy." †

The Address was as follows :

To the Most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England.

We, the Clerical and Lay Deputies of the 'Protestant Episcopal Church' in sundry of the United States of America, think it our duty

5. And, in Order to assure their Lordships of the Legality of the present proposed Application, That the Deputies, now assembled, be desired to make a respectful Request to the Civil Rulers of the States, in which they respectively reside, to certify That the said application is not contrary to the Constitutions and Laws of the same.

6. And whereas the Bishops of this Church will not be intitled to any of such temporal Honors as are due to the Arch-Bishops and Bishops of the Parent Church in Quality of Lords of Parliament; and whereas the Reputation and usefulness of our Bishops will considerably depend on their assuming no higher Titles or Stile than will be due to their spiritual Employments, That it be recommended to this Church, in the States here represented, to provide that each of their respective Bishops may be called the Right Reverend A. B., Bishop of ye Prot^t Ep. Church in C. D.; and as Bishop, may have no other Title; and may not use any such Stile as is usually descriptive of temporal Power and Precedency.

Done in Philadelphia, Christ Church, in Convention of the Clerical & lay Deputies of the protestant Episcopal Church in the States under mentioned this 5th day of October 1785—

Signed by William White, President, D.D., Rector of Christ's Church & St Peters, Philadelphia, and all the Clerical and Lay Deputies of the Convention.

In the printed Journals, both in the original edition and in the reprint issued by the author (Perry's *Reprint of the Early Journals*, I. 24) it is stated that "*The Address to the Archbishops and Bishops of the Church of England*," together with the "Plan," were agreed to, but in the original MS. the words we have italicised and erased and the following words corrected in accordance therewith.

This document has been reproduced in photo-lithography from the original MS., and published in the volume of "Fac-Similes of Church Documents," issued by "The Historical Club," 1874-1879.

* Second edition, p. 101.

† *Ibid.*

to address your Lordships on a subject deeply interesting not only to ourselves and those whom we represent, but, as we conceive, to the common cause of Christianity.

Our forefathers when they left the land of their nativity, did not leave the bosom of that Church over which your Lordships now preside ; but as well from a veneration for Episcopal government as from an attachment to the admirable services of our Liturgy, continued in willing connection with their ecclesiastical superiors in England, and were subjected to many local inconveniences rather than break the unity of the Church to which they belonged.

When it pleased the Supreme Ruler of the universe, that this part of the British Empire should be free, sovereign and independent, it became the most important concern of the members of our communion to provide for its continuance. And while, in accomplishing of this, they kept in view the wise and liberal part of the system of the Church of England which excludes as well the claiming as the acknowledging of such spiritual subjection as may be inconsistent with the civil duties of her children, it was nevertheless their earnest desire and resolution to retain the venerable form of Episcopal government handed down to them, as they conceive, from the time of the Apostles, and endeared to them by the remembrance of the holy Bishops of the primitive Church, of the blessed Martyrs who reformed the doctrine and worship of the Church of England, and of the many great and pious Prelates who have adorned that Church in every succeeding age. But however general the desire of compleating the Orders of our Ministry, so diffused and unconnected were the members of our Communion over this extensive country, that much time and negociation were necessary for the forming a representative body of this greater number of Episcopalians in these States ; and owing to the same causes, it was not until this Convention that sufficient power could be procured for the addressing of your Lordships on this subject.

The petition which we offer to your Venerable Body is, — that from a tender regard to the religious interests of thousands in this rising empire, professing the same religious principles with the Church of England, you will be pleased to confer the Episcopal character on such persons as shall be recommended by this Church in the several States here represented — full satisfaction being given of the sufficiency of the persons recommended, and of its being the intention of the general body of the Episcopalians in the said States respectively, to receive them in the quality of Bishops.

Whether our request will meet with insurmountable impediments from the political regulations of the kingdom in which your Lordships fill such distinguished stations, it is not for us to foresee. We have not been ascertained that any such will exist ; and are humbly of

opinion, that as citizens of these States, interested in their prosperity, and religiously regarding the allegiance which we owe them, it is to an ecclesiastical source only that we can apply in the present emergency.

It may be of consequence to observe, that in these States there is a separation between the concerns of policy and those of religion ; that accordingly, our civil rulers cannot officially join in the present application ; that however, we are far from apprehending the opposition or even displeasure of any of those honourable personages ; and finally, that in this business we are justified by the Constitutions of the States which are the foundations and controul of all our laws. On this point we beg leave to refer to the enclosed extracts from the Constitutions of the respective States of which we are citizens, and we flatter ourselves that they must be satisfactory.

Thus we have stated to your Lordships the nature and the grounds of our application, which we have thought it most respectful and most suitable to the magnitude of the object, to address to your Lordships for your deliberation before any person is sent over to carry them into effect. Whatever may be the event, no time will efface the remembrance of the past services of your Lordships and your predecessors. The Archbishops of Canterbury were not prevented, even by the weighty concerns of their high stations, from attending to the interests of this distant branch of the Church under their care. The Bishops of London were our Diocesans, and the uninterrupted although voluntary submission of our congregations, will remain a perpetual proof of their mild and paternal government. All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for Propagating the Gospel in Foreign Parts ; a Society to whom under God, the Prosperity of our Church is in an eminent degree to be ascribed. It is our earnest wish to be permitted to make, through your Lordships, this just acknowledgment to that venerable Society ; a tribute of gratitude which we the rather take this opportunity of paying, as while they thought it necessary to withdraw their pecuniary assistance from our Ministers, they have endeared their past favours by a benevolent declaration, that it is far from their thoughts to alienate their affections from their brethren now under another government — with the pious wish, that their former exertions may still continue to bring forth the fruits they aimed at of pure religion and virtue. Our hearts are penetrated with the most lively gratitude by these generous sentiments ; the long succession of former benefits passes in review before us ; we pray that our Church may be a lasting monument of the usefulness of so worthy a body ; and that her sons may never cease to be kindly affectioned to the members of that

Church, the Fathers of which have so tenderly watched over her infancy.

For your Lordships in particular, we most sincerely wish and pray, that you may long continue the ornaments of the Church of England, and at last receive the reward of the righteous from the great Shepherd and Bishop of souls.

We are, with all the respect which is due to your exalted and venerable characters and stations,

Your Lordships' most obedient and most humble Servants.

Signed by the Clerical

and Lay Deputies of the Convention.

In Convention : Christ Church, Philadelphia,

October 5, 1785.

Bishop White tells us with reference to this application for the Episcopal succession that "it was generally understood that the door was open to consecration in Scotland," * but that "the majority of the Convention certainly thought it a matter of choice, and even required by decency, to apply, in the first instance, to the Church of which the American had been till now a part." Measures were at once taken to satisfy the English prelates that the action of the Convention had at least the tacit approval of the civil authorities. Application was made to the executives of the several States in which there was a probability that bishops would be chosen for certificates, that the proposed consecrations would not conflict with the Constitutions or laws of the land. The President of Congress, the Hon. Mr. Lee, and the Hon. John Jay, together with "the Church of England Members of Congress," † interested themselves in this matter, and the American Minister at the English Court was semi-officially authorised to assure the King and Ministry that the Convention had an undisputed right to make the application, and that the granting of the petition would not be considered as "an intermeddling in the affairs" of the United States.

We have the story of the formal presentation of this "Address" to the Archbishop in a letter from his Excellency John Adams, the American Minister at the Court of St. James, to the Hon. John Jay, of New York, a copy of which was sent by the Secretary of Foreign Affairs to Mr. Provoost and transmitted by him to the Rev. Dr. White.

* *Memoirs of the Church* (second edition), p. 101.

† *Vide Perry's Historical Notes and Documents*, pp. 138, 282.

GROSVENOR SQUARE, Jan'y 4th, 1786.

DEAR SIR: A Day or two after the receipt of your Letter of Nov. 1st, and that of President Lee, which came with it, I wrote to the Archbishop of Canterbury, by Colonel Smith, for an Hour when I might have the Honor to pay my Respects to his Grace, and was answered very politely that he would be glad to have the Honor of seeing me next Day, between Eleven and Twelve. According I went yesterday and was very agreeably received, by a venerable and candid Prelate, with whom I had before only exchanged Visits of Ceremony.

I told his Grace that at the desire of two very respectable Characters in America, the late President of Congress and the present Secretary of State for the department of Foreign affairs, I had the Honor to be the Bearer to his Grace, of a Letter from a Convention of Delegates from the Episcopal Churches in most of the Southern States, which had been transmitted to me open, that I might be acquainted with its Contents. That in this Business, however, I acted in no official Character, having no Instructions from Congress, nor indeed from the Convention; but that I thought it most respectful to them as well as to his Grace, to present the Letter in person.—The Archbishop answered, that all that he could say at present, was that he was himself very well disposed to give the satisfaction desired, for he was by no means one of those who wished that Contentions should be kept up between the two Countries, but, on the contrary, was desirous of doing everything in his power to promote harmony and good humour.

I then said that if his Grace would take the trouble of reading two letters, from Mr. Lee and Mr. Jay, he would perceive the motives of those Gentlemen in sending the Letter to my care. I gave him the letter, which he read attentively and returned, and added that it was a great satisfaction to him to see that Gentlemen of character and reputation, interested themselves in it, for that the Episcopalians in the United States could not have the full and compleat enjoyment of their religious liberties without it, and he subjoined that it was also a great satisfaction to him to have received this visit from me on this occasion—and he would take the liberty to ask me, if it were not an improper question, whether the interposition of the English Bishops would not give uneasiness and dissatisfaction in America. I replied that my answer could be only that of a private citizen, and in that capacity I had no scruple to say that the people of the United States in general were for a liberal and generous Toleration,—I might, indeed employ a stronger word and call it a right and the full right of mankind to worship God according to their Consciences; and therefore, I could not see any reasonable ground for dissatisfaction, and that I hoped and believed there would be none of any consequence.

His Grace was then pleased to say, that Religion in all Countries,

especially a young one, ought to be attended to, as it was the foundation of Government. He hoped the characters which should be recommended would be good ones.

I replied that there were in the Churches in America, able men, of characters altogether irreproachable, and that such and such only, I presumed, would be recommended. I then rose to take my leave, and his Grace then asked me if he might be at liberty to mention, that I had made him this visit on this occasion. I answered certainly, if his Grace should judge it proper. Thus, Sir, I have fulfilled my Commission and remain as usual, etc.

It was thus that "the first step in the correspondence with the English prelates," as Bishop White characterises it, was satisfactorily accomplished.

The Convention, besides addressing the English Archbishops and Bishops, essayed the framing of a "general Ecclesiastical Constitution." It was an age of constitutions and compacts; and while it is not our purpose to discuss the plan and principles of this bond of union, we surely cannot fail to add to Bishop White's own exhaustive and authoritative treatment of a document of which he was himself the author.

WILLIAM STEVENS PERRY.

Law of the Church in the United States.

CHAPTER VIII.

SCOPE AND POWERS OF THE CONSTITUTION.

Thus was accomplished the great work of the union of our Churches. Through the ordeal of long investigation, of thoughtful and wise councils, of admirable steadfastness in all matters essential, of laudable concession in all matters subordinate, the Constitution was established. The fabric of the government of the Protestant Episcopal Church was founded upon the Apostolic rock, and built up of the living stones of the English Church. [Hoffman's *Law of the Church*, pp. 96-97].

Sovereignty resides in the society or body politic ; in the corporate unit resulting from the organisation of many into one, and not in the individuals constituting such unit, nor in any number of them, except as organised into a body politic and acting as such. [Judge Jameson, *The Constitutional Convention*, pp. 19-20]

Thus far I have sketched the History of the formation of the Constitution of the Church in the United States. In the last two chapters we have fairly before us the conflicting views among its framers. There is no parallel between the Constitution of the Church in the United States and the Civil Constitution of the United States, except in so far as both are intended to set forth the fundamental principles for the government of each. The framers of the Constitution of the Church were obliged to be guided by the fundamental principles of the Divine Constitution of the Catholic Church. While the framers of the Constitution of the United States had chiefly in view the establishing of such fundamental laws for the government of a Free State as would insure to the people thereof the greatest blessings of civil liberty. Just therefore as we understand the Divine Constitution of the Church of CHRIST will we be able to understand how far in accordance with that Constitution were enacted the fundamental laws for the

government of this American branch of the Catholic Church. The framers of the Constitution of the Church in the United States had for their chief object, therefore, the organisation of the faithful into a duly constituted National Church.

The Convention of 1789 convened throughout the several States with full powers, according to the understanding of Churchmen, for establishing a central government in accordance with the fundamental principles that had been under discussion, and to perpetuate a body with power to legislate on all matters pertaining to the Church.

In theory the powers of the General Convention extend to any legislation not in conflict with the Divine Constitution of the Church and the Canons of the Ecumenical Councils, but in fact, such powers, owing to the broken unity of the Church, are unlimited.

From the Council of Jerusalem to the present time there has always been a central government in every national or particular Church, invested with such supreme powers. Such authority is essential to the being and government of the Church of CHRIST.

Fifty years ago it might have been necessary to have stopped here to discuss what was called the doctrine of "State Rights." But this theory, which many tried to apply to the Dioceses in their relation to the General Convention, happily has become a matter of the past, by reason of its disappearance in National politics. I would refer those who are interested in the discussion of this question to Judge Hoffman's *Law of the Church*, pp. 97-127.

The consideration of the articles separately, will enable me to treat of the specific powers of the Constitution and the General Convention.

HENRY MASON BAUM.

Contemporary Literature.

Biography.

THE wise man who announced himself as indifferent to who made the laws of a nation, so that he himself could write their ballads, lived at a date when there were more troubadours and minstrels wandering about than at present: Had he existed in the nineteenth century he doubtless would have formed his aphorism somewhat as follows: "Let me manufacture the school histories for the boys and girls of a nation and I care not what the facts may happen to be." At least, he might well have put it in that way had he lived in the United States of America. These considerations recur with especial force in examining Mr. Roberts' Sketch of the Commonwealth of New York* in Mr. Scudder's admirable series. Since New Englanders have for the most part written the earlier text-books of American History with which our youth struggle in our common schools—since the bulk of the country outside of that precinct seems largely driven to take its pedagogues from within it—perhaps it is not wonderful that the men and women of the United States are under the impression that the very cradle of the liberties of this people was the vicinity of the modern Athens, and that as Mr. Webster said "there is Boston and Concord, and Lexington and Bunker Hill, and there they will remain forever." As long as American boys and girls study the beginnings of the national life of these pedagogics, their impression that within the narrow circuit of those localities the earliest intellectual convulsions which led to American Independence had their primal throe will be communicated in turn to their children's children.

It seems that such, however it may be the written history of the school books, is not exactly the enacted fact, and that the great Empire Commonwealth of the continent, while engrossed in its own colossal commerce and affairs for the last two centuries, has been perhaps the largest sufferer. For, although "Boston and Concord, Lexington and Bunker Hill" are exactly where they were in 1775, it seems that the demonstrations of independence which took place therein and thereabouts, important as they were, and pregnant as they were, were not by

**American Commonwealths.* Edited by HORACE E. SCUDDER, New York. The Planting and Growth of the Empire State. By ELLIS H. ROBERTS. In two volumes. Boston and New York: Houghton, Mifflin & Co.

any means the first which indicated the drift nationwards of this continent, and that the resistance to taxation without representation, which was the cardinal point of the whole struggle, did not originate in what has been so long alleged to have been its cradle. So early as 1691, when the Puritans were flaying Quakers and Baptists, and putting witches to death, citizens of New York were enquiring whether a Parliament three thousand miles away across a trackless ocean, could reasonably be tolerated to make laws for them: a question that was to be answered by the Declaration of Independence eighty-five years later. While New England held that her colonies were for themselves and that any but themselves were enemies, and drove out intruders, New York was welcoming the Walloons (1624) and a great colony of Englishmen (not Puritans) (1642). In 1664 came the cavalier, following the lately restored Stuarts. Charles II had received as part of the dowry of his Spanish wife the port of Tangiers. Parliament refusing him funds to rebuild and arm it he reduced the walls, destroyed its fortifications and made manor grants on Long Island to great numbers of his cavaliers, and they were welcomed in New York. In 1684 the Huguenots came, and Staten Island, New Rochelle, Rockland and Ulster counties, New York, were settled by them, and in 1710 three thousand Germans settled in the valley of the Hudson. Here was the brawn that fought the Revolution, equally at least with the Puritans of New England, and yet so careless is New York of her prestige, and so rarely does she write books, that nothing is commoner than to hear to-day from New York platforms the eulogy of the Pilgrim Fathers who from Plymouth Rock, first opened this continent and planted freedom, religion and civilisation throughout this nation. The land patents of New Netherlands—long before the Revolution of 1755—had secured liberty of conscience to what is now New York. "I stand here in the name of the freeholders of New York," cried Melbourne in the Convention of Albany, in 1698, "and pronounce the charter of the English king *null*. The people of New York have the power to choose their own officers, and every incumbent should be subjected to a free election." "I rule here" said Lesler, "in the name of the people of New York, and by the same right which has called William of Orange to the throne of England—the voice of my countrymen. The only council which I acknowledge is the committee chosen by the free and open election of the freemen of this province in their respective counties." One of these men was a Huguenot, the other an Englishman. Both perished on the scaffold for the words we have quoted. But here was liberty proclaimed on the soil of New York, almost a century before any other liberty than the right of community and persecution was born in New England.

To continue the record: it was the merchants of New York *en bloc*, who first refused to submit to the Stamp Act. They marched to the Battery in the teeth of the Royal troops, spiked the guns, tore down the British flag and sacked the residence of the Royal commander to show their determination to commit their lives, fortunes and honor to the principle, and it is a suggestive fact that when the taxed tea was on its way, the organisation known as the "Mohawks," in New York City, was formed under the pledge to empty into the sea any cargo of the staple which should arrive. In our school histories we are told that when the first cargo of tea arrived in Boston harbor, a party of citizens disguised as Indians, threw the tea into the water. In what one of them is it added that the disguise of Indians was adopted in deference to the New York name "Mohawk:" that the citizens who debouched that tea were members of an order organised in New York City, or that the very ship which they emptied had been driven into the port of Boston by adverse winds, though in fact sailing for New York, where the same fate awaited her landing at the hands of the same fraternity of patriots? The subject is too long to pursue here, but we think Mr. Roberts has done it justice, giving the facts without comment.

"All the horrors of civil war will not compel America to submit to taxation by authority of Parliament," said the committee of one hundred merchants of New York to Governor Colden [vol. ii, p. 397], "Oceans of blood may be spilled," said the Royal Governor Tryon, "but in my opinion America will never receive Parliamentary taxation" (and he had never visited New England). When the war came, New York put 17,000 men at Washington's disposal, and, Mr. Roberts tells us, was the only colony of the thirteen which raised the full quota which the Continental Congress required of it in the Revolution. When we remember that at the very outset the City of New York was captured—and was held to the very end by the Royalists—when we remember Cunningham, and the horrors of the prison ships (wherein of three thousand citizens of New York, captured in arms at the battle of Long Island, only eight hundred survived for exchange eighteen months after), when we remember the record of New York from Ticonderoga through Oriskany, Bemis Heights, Saratoga—to the capture of André by three New York yeomen who could not be bought—certainly the honor of being the very cradle of American liberty ought not to be awarded away from New York without decent examination of her claims.

Mr. Roberts, probably because of the opulence of his material and the necessity of brevity, has adopted a style far from what is known as literary. He is never gushing, exuberant or declamatory. Indeed, his

two volumes read throughout like a deposition in a suit at equity. Compared with the elegant monograph on CONNECTICUT in this same series, the present no doubt is a very prosaic performance. But we think it is none the less an admirable record of a commonwealth which first opened its doors to free trade and free settlement, and has been rewarded for its broad liberality and love of fair play by becoming the richest of the great comity of American States.

As the present appears to be the thirteenth edition of Mr. Stedman's collected essays on the *Victorian Poets*,* the reviewer finds himself foreclosed from any question as to the popular esteem in which Mr. Stedman and his opinions appear to be held. But we have found it impossible to read very far into them without becoming sensible of perhaps a trifle of that altitude of inner resistance which is destructive of anything like pure enjoyment of literary matter. Mr. Stedman's style is lofty and elegant, and never allowed to glow with anything like applause, but we cannot help wishing that he were not always on the throne—so to speak—with his *ex-cathedra* judgments. To give one's personal sensations upon reading a favorite poet (or a poet not a favorite), as calm statements of fact—to say “this is Mr. Browning's (or Mr. Swinburne's or Mr. Proctor's best (or worst) work,” as quietly as who should remark. “It rained yesterday,” or, “the sun shines to-day,”—now and then inclines to produce—much as the reader desires to improve of Mr. Stedman—considerable mental friction. It savors, perhaps, a little too much of the days when Pope told Englishmen what was literature and what was not, and italicised such passages of Shakespeare as he thought his countrymen might be allowed to admire. Mr. Stedman has brought his well-bred essays down to date by an extra chapter. But the character of “practical if secondary value as a work of reference” which he bespeaks for his book, is, we think, interfered with by the improbability of universal acquiescence in the writer's exclusive point of view. This is a world of many men of many minds. We have spoken only of what seems to us the demerits of this book. Its merits have been applauded for the last twelve years.

The biographer of the late Dr. Diman† has charitably refrained from emptying a trunk full of old letters into a printing office—which appears to be the present fashion in biography—but nevertheless has not made (probably did not assume to make) a work of interest to

**Victorian Poets*. Revised and extended by supplementary chapter to the fiftieth year or the period under review. By EDWARD CLARENCE STEDMAN. Boston and New York. Houghton, Mifflin & Co.

†*Memoirs of the Rev. J. Lewis Diman, D. D.*, late Professor of History and Political Economy, in Brown University, etc. By CAROLINE HOGARD. Boston and New York. Houghton, Mifflin & Co.

others than those forming the personal circle of friends, pupils and admirers of Dr. Diman, who, indeed strikes one as having been a gentleman of singularly catholic appreciations. On pages 127-128, for example, he mentions reading with abounding delight, portions of Robertson's and Theodore Parker's sermons, and a chapter of De Maistre on Papal Infallibility. His personal circle, therefore, cannot have failed to be a large one.

We do not care to make head or tail out of "*The Paradox of Spiritualism*."* Doubtless the book meets its author's approval or he would not have sent it to press. In turning the pages, such terms as the Hupostases, matter, ego, soul, umbractile, Roscicrucianism, are notably plentiful, and there is evidently much therein concerning Zoroaster, Paracelsus, Plotinus and Carneades. But on attempting consecutive perusal of a single page, the compound of mystery and bad grammar is quite too much for ordinary endurance.

Fiction.

We have here two of Miss Phelps'† extremely touching stories, both turning on the madness that comes with and the anguish of mind that follows upon, the "being wroth with one we love." There is a good deal else in them, but this it is which makes the keenest pathos of both stories, and it is in pathos that Miss Phelps may defy the critic. The clearest memory of all that we do not admire in her writings may be with us as we open one of her books, but if we close it to find the tears in our eyes, what can we say? The story of *Jack the Fisherman*, with all its tragedy, its beauty and its truth, will be remembered by all readers of the *Century* last summer, who will regret to see that the few and excellent pictures which accompanied it in the magazine have been replaced by a greater number of less imaginative and less pleasing illustrations. One, however, is good, that of poor Teen doing cooking with the baby on her arm, and in other respects there is nothing but good to say of the third volume in which the story now appears. *The Gates Between* deals with a milder tragedy, and emphasises the lesson for offenders of a different grade from poor Jack's. But it is a lesson quite worth while, and there could be few more practically benevolent desires than that which Miss Phelps supposes in a man after death :

* *The Paradox of Spiritualism*. By JOHN DARBY. Author of "Hours with John Darby," "Odd Hours of a Physician," etc. Philadelphia. J. B. Lippincott & Co.

† *Jack the Fisherman*. By ELIZABETH STUART PHELPS. With illustrations by C. W. REED. Boston and New York: Houghton, Mifflin & Co.

The Gates Between. By ELIZABETH STUART PHELPS. Boston and New York: Houghton, Mifflin & Co.

—to be permitted to visit human homes, and set myself, as well as I might, to the effort of cultivating their kindliness. I longed to cherish the sacred graces of human speech. I wished to emphasise the opportunity of those who love each other. I groaned within me, till I might teach the preciousness and the poignancy of *words*. It seemed to me that if I might but set the whole force of a man's experience and a spirit's power to make an irritable scene in loving homes held as degrading as a blow. . . .

Detailed descriptions of the life after death have a certain fascination and a certain value. As theories of what is really to come they appeal to a natural, though vain curiosity. It is not surprising that they should be always unsatisfactory and not seldom grotesque. But as parables, they can verify important truths, and in Miss Phelps's hands, as in Mrs. Oliphant's, they are generally made to do so. In the instance before us there is a striking presentation of the mortifying sense of helpless ignorance which comes over a clever and learned materialist when he has to deal with the affairs of a wholly spiritual world. If a curious want of solemnity, a curious absence of the sublime is apparent in that world, perhaps we are expected to attribute the fact to the special limitations of the materialist's mind, as it is he who tells us about it.

We are grateful to Canon Knox Little* for choosing a quite different character through which to give us his glimpse of some of those future possibilities. Lady Dorothy, who recites the story of the *Broken Vow*, with its vicarious renewal and fulfillment, is, indeed, exceptionally endowed with "spiritual imagination," and although we should be sorry to think that this gift meant the capacity for "seeing ghosts," it certainly makes those that are seen less disagreeably and bewilderingly material, as well as less frivolous, than when the seer is not so endowed. The story, of course, is a slight one, and was written only to while away the sleepless night hours at a time when the author's physician forbade serious work; but we should like to know more of Canon Knox Little's meaning when he says that "the pre-natural part of it has seemed to me to have at least some sort of foundation in the mystic dreamland of spiritual experience; and the rest to represent in some sense real and more tangible fact." And we confess with regret that, although we do "find in it *speculation* not at all uninteresting," the *allegory* also hinted at we do not see. What is truly delightful in the book is the placing before us of what the author affirms to be "one of the simplest, purest and most sincere of characters that I have ever known." We readily "admire and love Lady

**The Broken Vow. A Story of Here and Hereafter.* By W. J. KNOX LITTLE, Canon Residentiary of Worcester, and Vicar of Hoar Cross, Staffordshire. London: Chapman & Hall. New York: E. & J. B. Young & Co.

Dorothy," and are sorry when there is no more to read of the simple and thoroughly *educated* English in which she expresses herself.

A really excellent novel is *Ismay's Children*.* It is an exciting story, a charming romance, a good piece of work in composition and execution, and above all, an admirable study of a subject about which we all know a great deal and understand very little. What is it that makes the troubles of Ireland so hopeless? That question probably teases and exasperates nine out of ten of all the newspaper readers of the English-speaking world, and few will fail to welcome a book which attempts to answer it by a vivid portrayal of the interwoven lives of landlord, agent, priest, poor gentry, doctor, farmer, shopkeeper, peasant and beggar in a North Cork parish. There is the English visitor, too, and the Fenian returned from America; the sub-inspector of police, and the servants in the different houses. The characters whose type is familiar to us are drawn so to the life that we have no hesitation in accepting the others as equally accurate representations. Some of the gossip's conversations on market-day might be verbatim reports of talk we have heard among the Irish population of Boston; and the scene where Mrs. Courthope tries in vain to get information out of the lodge-keeper's wife, will go straight to the heart of any visitor under the Associated Charities. The following paragraph, if it is not a complete answer to the question we put above, is strikingly true as far as it goes.

Mary Cadagan's head, although she had more instruction than most of the other inhabitants of Barrettstown, was as wrong as that of anybody else. They were all melancholy and depressed, like her they led joyless and uninformed lives. Their ignorance was something marvelous. . . . One and all suffered from the same complaint—not one lived his or her life really, or saw it as it was actually—all their heads were in the clouds. They gorged their imaginations with poetry, with legends—they saw nothing as it was, but always through some iridescent tinted medium. So long as they were young, poetry sufficed them, or, as in many cases, the writing of poetry; after five and twenty, or thirty—and previous to this age, many entered convents and monasteries—whiskey supplied its place. Nevertheless there were some practical-minded people, . . . but they had mostly emigrated. The beggars were all poets or philosophers—generally both. Their waking moments, when not tormented by hunger, were spent in heaven. Everyone lived in a dream, whether of the next world or of a revolution.

Poetry.

Something a little nearer to real poetry—or is it merely the verse more precisely of our own day?—we find in one of those pretty little white volumes like the parchment series we have lately had of several

* *Ismay's Children*. By the author of *Flitters*, *Tatters*, and *the Counsellor*, *The Hon. Miss Ferrand*, etc. London and New York: Macmillan & Co.

poets. This is *The Unseen King and Other Verses*,* by Caroline Leslie Field. We like it very much. It is readable and interesting, almost without exception ; entirely free from pretension, affectation, or sentimentality ; the verse holds its right place as means of expression, and is managed with natural tact, and sufficiently practised skill. Such poems as these have a place of their own, whether we have read better or worse, for they have that air of honest expression of a real individuality which makes us aware of the presence of a singer who is more than the song. To her also, it is evident, there are things in the world more interesting than anything she can say about them. In one of the most profound of these she says something very pretty, suggested by a baby listening to the ticking of a watch at his ear :

On the border-land of eternity
He sweetly wonders what time may be,
For shut in a watch's narrow rim,
It is only a tick-tick-tick to him.

These last two lines would not be the worse for containing more of thought, and indeed, we are compelled to include them in the quotation only by a musical necessity, so to speak, the lines that we like not coming back to the key-note of the verse.

This new collection of the † *Early and Late Poems of Alice and Phoebe Cary* is intended as a companion volume to the standard collection of their writings, and contains only verses not to be found in that. It is agreeably printed and bound, and of a convenient size to hold ; and will, of course, be gladly welcomed by a large class of readers. The pleasure it can give is all good, and likely with young readers, not only to gratify the taste of the moment, but to educate that taste toward a love of the real poets.

Christmas Music.

Among the extensive collection of Christmas Music sent out this season by Novello, Ewer & Co., carols naturally come well to the front ; and of these, two volumes edited by the Rev. H. R. Bramley, M. A. (Hon.), and Dr. Stainer, are especially noteworthy. The *Twenty-four Carols for Mens' Voices*, is composed entirely of carols

* *The Unseen King and Other Verses*. By CAROLINE LESLIE FIELD. Boston and New York : Houghton, Mifflin & Co.

† *Early and Late Poems of Alice and Phoebe Cary*. Boston and New York : Houghton, Mifflin & Co.

that are such in the strict acceptation of the term, and with few exceptions are traditional. Of these exceptions "Listen, Lordings," by the Rev. Sir F. G. Ouseley ; "Jesu, hail," by Dr. Stainer ; and "It was in the Winter Cold," by Barnby, are exceptionally excellent, and the words of the latter (presumably by Mr. Bramley) of a spiritual tone unusual in the ordinary carol. The words of the traditional carols have been carefully edited by Mr. Bramley and Dr. Stainer. The setting of the music leaves nothing to be desired. The work is prefaced with some useful hints as to the selecting and direction of a carol choir, and the proper distribution of the vocal part.

Christmas Carols New and Old, by the same compilers, contains seventy numbers, including most of those in the volume above-mentioned, arranged in the ordinary four-part mode. Besides the strictly sacred carols fitted for use within the church, there are several admirably adapted for out-of-door carol singing ; and a number of Christmas songs of legendary or festive character, suitable for home festival keeping. There is ample choice in this large collection either of simple, old-time carols, or more modern and elaborate productions ; and all are arranged with such admirable judgment that the volume is sure to commend itself to those good people who propose keeping Christmas with "pious mirth."

Four Hymns for Christmas [*Musical Times* 286] are re-settings of the words of four well-known hymns, tuneful and good, as may be expected from the names of the composers, Dykes, Monk, Calkin and Barnby, but hardly likely to rival in popular favor the time-worn melodies with which these words have been usually associated.

The title of *Carols for Christmas-tide, set to Music for Little Singers*, by George Fox, is somewhat misleading, as very few *little* singers could be found, we opine, who would be able to sing some of the airs or play the accompaniment of others ; particularly the five numbers set independently to the five verses of Longfellow's "I hear along our street" (which, by-the-way, is not a carol at all, but simply a poem about carol-singing, and scarcely so reverent as a child's Christmas song should be). The airs to which many of the old traditional carols are set are in many instances melodious and taking, but hardly as well suited to the words as the quaint old tunes that have held their own for centuries.

In *The Holy Vision* we have a charming sacred lyric by Fred. Weatherly, wedded to eloquent music by Gounod. The words tell of the Virgin-mother watching by the sleeping Infant CHRIST, and beholding in vision his Cross and Passion, His coming again to judgment, and finally, herself sharing His eternal glory. Words and music are alike excellent in pathos and earnestness of thought.

Turning our attention to Anthems, *Sing oh, Daughter of Zion* (Gadsley), has the inspiring tone of a triumphal march. The rhythm is striking, and the general character throughout is strong, simple, and jubilant.

Swartz's *The Angel Gabriel was sent from God*, with its fine opening recitatives, followed by a pleasing quartet and chorus, is rather Handelian in style, full of exultation, and easy of execution by a choir of moderate efficiency.

Of less pretending style, but very sweet and flowing, is *Behold, I Bring You Glad Tidings*, by the Rev. E. V. Hall, precentor of Worcester Cathedral. The opening soprano solo is a pleasing pastoral melody, the earlier bars of which are taken up and repeated by the chorus, merging gradually into a more solid movement. A second soprano solo is treated in the same manner, and a chorus of adoration, at first unaccompanied, concludes the anthem with happy effect.

O, Sing to God (Noel), by Gounod, is too well-known to need more than passing mention.

Christmas Eve, by Neils W. Gade, is a short cantata for alto solo, chorus and orchestra. The introduction is a charming piece of instrumentation leading up to the first solo, in which a seraph summons the Heavenly host to descend to earth. This is followed by a chorus of seraphim, with double chorus of seraphim and shepherds. The principal solo, "O, with pure devotion," occurs here, and is a serene aria, thoroughly devotional in feeling; the accompaniment at times contrasting sharply with the even flow of the melody. It is followed by a double chorus, "Praise to the Newly-born," with a very striking accompaniment. The seraph's next air, "When onward I am gazing," is strongly dramatic in form and treatment; rising from a lugubrious vision of the distress of the nations to joyous anticipation of the Advent. The closing chorus, "Forget, O, man, thy sorrow," is suggestive of the calm of the hereafter, won for men by the life and death of the Redeemer. The idea conveyed by the title of the cantata is carried out with thoroughness, and the members succeed each other along a line of unbroken smoothness.

The Christmas Book of Little Songs for Young Singers, is another instance of a misapplied title, having no connection whatever with Christmas except that it is handsomely bound in gift-book style. The contents are entirely nursery rhymes, many of them scarcely redeemed from their original foolishness by the painstaking setting of them to serious music, with ornate accompaniment.

A quaint and bright Twelfth-night song, is "Come let us be merry," by R. L. de Pearsall, for four voices. [*Musical Times*, 287].

Divinity.

Doctor Cutts has done valuable service to the Church in preparing handy and readable manuals of Church History. He has the faculty of condensation, which, with a clear and accurate knowledge of his subjects, makes his works especially useful and helpful to the great body of the laity who have neither leisure nor opportunity to undertake an independent investigation of a vast range of subjects which are of deep and abiding interest to every churchman. It is with a view to this need that the "*Dictionary of the Church of England*"* has been prepared by Dr. Cutts and his fellow-laborers, and published by the S. P. C. K. The conception and execution of the work are both, on the whole, admirable, and make it really indispensable to well-instructed laymen, while the clergy will find many points of information given briefly and accurately which it will be difficult to find anywhere else. The articles are almost necessarily unequal. The subjects, as the preface states, have been arbitrarily selected according to the editor's judgment of what would be most useful. And perhaps in some instances scholars who are in the habit of consulting larger and more pretentious works will regret the meagreness of detail in the discussion of important subjects. But this Dictionary does not pretend to be exhaustive. It is essentially a book for popular use, and taken altogether it is most admirable. The very matters which generally lie outside the range of greater works, such as *e. g.*, the present condition of the English Church and of Dissent, the state of ecclesiastical revenues, of the clergy and of the courts—these matters are well treated. There is also a very fair sprinkling of biographical notices, although singularly enough Whitgift and Abbott are done ample justice to, but Bancroft's name is entirely omitted. The article on Monasteries is interesting and instructive, while that on the Culdees is quite unsatisfactory. The Non-Jurors receive an accurate and fair notice—so does the Council of Trent, but there is no mention of the Scotch, Irish or American churches. It would be supposed that even an English churchman would be glad to have a brief recognition of the existence of the other branches of the Anglican Communion. However, such criticisms do not affect the value of the book, which in the compass of seven hundred pages, closely but clearly printed, gives information simple, condensed and accurate on a thousand subjects in History, Theology, Liturgies and Architecture, with which every churchman should be

* *A Dictionary of the Church of England.* By the Rev. E. L. Cutts, B. A. Cantab, D. D., of the University of the South, U. S. A. London: S. P. C. K. New York: E. & J. B. Young & Co., 1887.

familiar. It will certainly have, as it deserves, a wide and permanent recognition and use among English speaking people.

If Theology has become a lost art in many quarters of Christendom, one reason may be found in the frantic efforts of the pulpit to become popular by minimising, and, in most cases, avoiding definite religious instruction. We have great preachers of ethics, great pulpit lecturers on questions of literary and scientific interest; many exhorters and brilliant theological critics, but comparatively few eminent and attractive expositors of dogmatic truth. To combine a reverent and accurate knowledge of the Historic Faith with such appreciation of modern science and literature, and such power of illustration and expression, as shall command the interest of an average congregation, should be, by GOD's help, the aim of the preachers in our time. Few men have the gifts, even partially, to realise this ambition, but no candid reader can rise from a study of the recently published volume of Bishop Garrett's sermons* without feeling that here certainly is something like what we need. These discourses are learned, eloquent and delightfully perspicuous. They abound in illustration, historical allusion, and fresh comments upon contemporary scientific theories. With a firm and reverent grasp of Catholic Theology the preacher does not hesitate to speculate fearlessly when neither the Bible nor the Church have spoken. Such great themes as "the Nature of GOD," the "Mission of the Church," "the Holy Eucharist," "the Principle of Mediation," and "The Intermediate State" are treated with the breadth and freshness of an original and philosophical mind. The tone and temper of both thought and language are essentially modern and scientific, but the reverent grasp on the fundamentals of the ancient Faith is never lost. In the statement of the Atonement which gives name to the volume there is some bold and suggestive exegesis—not perhaps entirely satisfactory as a solution of the question, only because the limits of a sermon are too narrow to admit of a full elaboration. The root idea running through the three sermons dealing more or less with this subject is eloquently expressed in the author's vigorous way on p. 6.

The controversy (about the Atonement) has arisen in great measure by failing to observe the spiritual and timeless essence rather than the temporal and material manifestation of the Mediator and His work. Could we bring ourselves to see the 'eternal spiritual nature' rather than the 'man CHRIST JESUS,' thorn-crowned and bleeding, as offering the sacrifice of our redemption, much of the difficulty would be removed. Could we grasp the thought that this sacrifice lay at the beginning, before the foundation of the world, that it entered into the subsequent creation as its principal

* *The Eternal Sacrifice, with other Discourses.* By the Rt. Rev. A. C. Garrett, D.D., LL.D. New York: James Pott & Co., 1887.

factor, that it permeates all nature to-day in the freshness of a present energy, that it is the true root of nobler impulse which urges the race onward through the ages toward the realisation of a loftier ideal, that it is the true source of dynamical power which guides evolution and governs development, that it reveals GOD in new aspects as surrendering a portion of His prerogative for the benefit of His creatures, and stooping to experience sorrow and pain that man may rise above them—could we grasp this thought, the unworthy commercial and forensic views of the Atonement, which are so common, would no longer disturb us.

This striking thought of the continuous revelations of GOD in the order of the Universe suggests the proper Christian conception of the Immanence of GOD, which has become so dear to the poets and philosophers and theologians of our time. In the sermon on the Church [p. 178] there is a fine argument on the religious and unreligious aspects of Nature. Apart from revelation there is little or no light in Nature as to the Personality of GOD. We learn of power and wisdom and goodness, indeed, exercised according to law, intolerant of disobedience, without mercy to the transgressor. There is a GOD; but whether diffused throughout Nature as an impersonal energy, or shut off from the world in the Privacy of His Being, who shall say? Is the Pantheist or Deist right? Revelation meets the question, for with Revelation "*Nature assumes a religious aspect*," and with the advance of time Revelation grows and

When CHRIST appears the day dawns indeed, and the shadows flee away. Here we have found that one central point in the Universe where 'Nature assumes a religious aspect as plainly as Revelation appears as a matter of fact.' Here we see human nature in the person of the Incarnate One, in actual contact with Nature, physical, moral and spiritual, and everywhere revealing her religious aspect. . . . GOD is no longer a postulate of reason, but a Father, who pitieth His children, and a very present help in trouble. The water of nature is changed into the wine of the Gospel. 'This is life eternal, to know Thee, the only true GOD, and JESUS CHRIST, whom Thou hast sent.'

But this knowledge is not committed for safe-keeping to the mind nor to the uncertain reason and heart of man. If that were so, it would be possible for the race to fall back into the old dream-land of Pantheism. Therefore,

The Church is the divinely appointed agent for the preservation of this knowledge. She is the 'Witness and Keeper of Holy Writ.' The Witness of its inspiration, and the Keeper of its records; she bears her testimony to its authority and vouches for its authenticity. The body of CHRIST, with different sensibility and divinely commissioned organs for its growth and propagation in the world, is One, Holy, Catholic and Apostolic. One in the unity of its Episcopate; Holy in its separation from the world. Catholic in the universality of its commission; Apostolic in its historical continuity having been preserved unbroken from the first. By its sacramental media are souls born and reared in the nurture and admonition of

the LORD. By its keys is discipline to be ministered in such sort as CHRIST hath commanded. By the Ministry of the Word and the worship of the Sanctuary must the stupendous scheme of Divine tenderness be applied to the salvation of men.

The whole of this sermon is well worth quoting if only to show how it is possible for one, who is evidently familiar with the source and substance of the newest theology, to be intelligently conservative of the historic Faith. The foregoing extracts, of course, cannot do justice to the volume, which must be taken and studied as a whole. The appeal throughout is rather severely to the intellect than to the heart of the hearers, and in this respect some may be ready to fault the sermons, but it would be a dull heart indeed, that would fail to be benefited and refreshed by such honest, searching and fearless expositions of the Word of God.

Dr. Samuel Cox's *Expositions* * are good examples of an entirely different order of preaching. They are simple, earnest and picturesque studies of Holy Scripture, with little or no pretension to eloquence or rhetorical effect, and yet very helpful and suggestive. So long as the author confines himself to honest and patient exegesis, to the discernment of mere moral teaching and enforcement of the broad, well-known principles of Christian truth, his work is really rich in thought, and of lasting value. But whenever he touches upon definite and distinct doctrine his power vanishes. He is bound by a theory. His genius is repressed in the channels of a shallow and narrow view of Christian truth, which would be safe and popular by sublimating and etherialising all definite teaching into utter mistiness and inconsequence. It is painful to turn from such admirable discourses as "the last Gospel of Science," and "Where are the Nine," to that one on the "Christian Creed," where we are told that "No Commentator doubts that the 'laver of regeneration' stands for the baptismal water and act," and yet that that was a superstitious conviction of the early Church which connected Baptism with salvation. If the remarks on the ministry, especially in sermon XXIII., were intended for the uneducated and simple-minded, we can appreciate the patience and gentleness of the author's explanations; but even a very uneducated churchman might wonder at the solemn statement that the Bishop of Durham had written a treatise on the ministry for the purpose of proving with his splendid learning that "Bishop" and "Presbyter" were used interchangeably in Apostolic time. Such a venerable and time-honored fact needs little proof, and Dr. Cox very sensibly changes the meaning of *ἐπίσκοπος* into "Pastor" before it will even then serve his purpose.

* *Expositions*. By the Rev. Samuel Cox, D.D. Author of Commentary on Book of Job., etc. New York: Thomas Whittaker, 1887.

Historical Record.

Domestic.

THE CHURCH CONGRESS.

THE eleventh Church Congress in the United States convened in the city of Louisville, Kentucky, October 18, 19, 20 and 21. The opening service was held in Christ Church. The sermon was preached by the Bishop of West Virginia, his theme being the Manifestation of CHRIST to the members of His Mystical Body. The Holy Eucharist was celebrated by the Bishop of Kentucky. Bishop Dudley in his address of welcome said that the outlook for the Church in Kentucky was brighter and fairer than ever before. Experience is teaching the need of authority in religion. The drifting wanderers are beginning to recognise that there is a wide harbor, which the King Himself has builded, wherein they may ride with freedom and safety, though the winds of controversy blow never so fierce, and without there be darkness and danger. The desire for Christian unity is here as elsewhere growing stronger every day, and it is increasingly manifest that only in return to the position once occupied by all who believe is there possibly reunion of those now so widely separated. The Creeds, the Sacraments, the Ministry, these we may not surrender, for they are the seals of the covenant wherewith we are put in trust. But as to all else—there is freedom of opinion. So it was in the beginning; so, blessed be God, it is now in this ancient Church of the Anglo-Saxon; so we can but pray and labor that it may be, by and by, everywhere and forever.

The first topic discussed was "The Function and Power of the Christian Preacher of To-day." The Rev. David N. Greer, D. D., of Providence, R. I., in the first paper read said Agnosticism has spread from the thinker in his closet to the multitudes without. This is the specific disease of the age. The preaching of the day must be directed to this spiritual malady. All irrelevant matters must be lopped off. CHRIST must be our inexhaustible theme. The next paper was by the Rev. W. A. Leonard, D. D., of Washington, D. C., who said that the Church compels men of this generation to listen to her. The clergy will always lead a community upon which their holy lives and their learning have impressed themselves. The Bishop of Michigan

was the first speaker. He presented the prophetic office of the Christian preacher, as one who speaks for GOD. The Incarnation introduced a larger measure of prophecy than obtained under the law. The secret of pulpit power and influence is the spiritual energy of the preacher. The Rev. William Lawrence of Cambridge, Mass., said that the function of a preacher is simply to preach CHRIST. He must be endowed with spiritual vitality. He must know GOD and men to be able to wield power. The Rev. Dudley W. Rhodes, of Cincinnati, Ohio, said that Christian preaching must have for its central theme the person of CHRIST. All irrelevant issues must be abandoned in the pulpit. The Rev. C. H. Babcock, D. D., of Columbus, O., as a voluntary speaker, said that preaching after all is merely a human attribute. The preacher being a man among men must utter himself as a man. The Rev. George O. Wildes, D. D., of Riverdale, N. Y., closed the discussion by expressing his regret that no layman's voice had been heard in the debate. The object of the Congress was largely to furnish an opportunity for laymen to speak.

The second days discussion was on the "Higher Education of Women," and the "Proposal to Change the Name of the Church." The Rev. George L. Locke, of Bristol, R. I., read the first paper wherein he argued that women needed as well as men to have their horizon of thought enlarged. They should not be debarred from reaching the highest educational point. The difference between the male and female mind is one of degree, not of kind. The Rev. Henry L. Ziegenfuss, of Poughkeepsie, N. Y., was the second writer. He sketched the history of woman from the stage of serfdom. She is entitled to an unrestricted education. The finer quality of the female mind compensates for any deficit in weight. The first assigned speaker was the Rev. George W. Dumbell, of Chattanooga, Tenn. He expressed his opinion that the so-called "higher" education of women does tend to unsex her. The male and female spheres are entirely different. The sphere of the women is in the home, not in the world. The Rev. Cyrus S. Bates, of Cleveland, O., said that woman should be educated for what they are most capable of doing. They should be allowed by the sentiment and laws of society to exercise the vocations they believe they are called to enter. Woman is the most needed at home and for the home she needs a general education.

The Rev. B. W. Maturin, of Philadelphia, was the first volunteer speaker. He said the question was, for what did GOD intend woman? She should be educated as a woman, not as a man. The Bible tells her what to do. She is intended to be a helpmate for man. The Rev. Edwin Harwood, D. D., of New Haven, Conn., said that a masculine woman, like a feminine man, is an object of contempt. The

Rev. John C. Brooks, of Springfield, Mass., was the last speaker. He laid stress upon the religious and moral training of women. The first paper on the "Proposal to Change the Name of the Church" was read by the Rev. Cyrus S. Bates, D. D. He claimed the present title to be better than any that could be substituted. A new name would only designate to the world the origin of a new sect. To adopt the name Catholic would advertise us as Romanists. The change would not attract Romanists while it would lose Protestants. The Rt. Rev. George F. Seymour, Bishop of Springfield, in the second paper, said to incorporate the term Episcopal into the title of the Church is to infringe ecclesiastical traditions. He objected to the present name also, because it was misleading. The title Protestant is not the name, or any part of the name of the Mother Church of England. The English Church never protested against Rome, but drove her out root and branch. It was the Pope who protested. The present title is a sectarian one. It handicaps us against the Roman Church. They who resist the change are the best allies of Rome. They put into her hands the most effectual weapons she employs. The first speaker was the Rev. Phillips Brooks, D. D., of Boston, Mass., who said that the proposal is strictly a crusade against the present name of the Church. To declare that we are alone the American Church is an untruth. Our present name well describes the peculiar character of the Church. I do not believe that Episcopacy is a Divine institution, nor in Apostolical succession as an essential element of the ministry of this Church. The claim that the Episcopally ordained clergy alone have the right to the ministry is preposterous. This Church is simply a church in the land. The next speaker was the Hon. L. Bradford Prince, of Flushing, Long Island. He said that this is not our Church but God's Church, and if we find any stumbling-blocks in the way, we are bound to remove them. The present name is a terrible obstacle. Now we are put upon the defensive and forced to explain who we are. Let our name be that of the country, and then we shall have an apostolical and evangelical name. The Rev. Wm. Kirkus, of Baltimore, Md., argued against any change of name. The protestantism of this Church is crystallised into the Prayer-Book and Articles. The title Protestant, is not merely negative. The Rev. B. T. Noakes, D. D., of Cleveland, O., expressed the opinion that the Church is on the verge of an irrepressible conflict, and a contingent result of such conflict will be a schism. The root cause of all our trouble is the sacerdotal system. The Rev. B. W. Maturin said that the term Protestant shields all shapes and tastes in the vital matters of Incarnation, Atonement and the Sacraments. The sign of the times is to believe too little, not too much. The Nemesis of Protestantism is uneasy, unsettled, shifting.

"The rector of Trinity, in Boston, though he refuse to acknowledge this Church as *the* Church of CHRIST, yet is forbidden, like myself, to admit anybody to the Holy Communion who is not confirmed by a Bishop of the Holy Catholic Church; and, like myself, he is constrained to refuse entrance into his chancel to all who have not been episcopally ordained. If the historic episcopate is not of the essence of the Church, why do you call yourself a member of the *Episcopal* Church?" The Rev. Frederick R. Davenport, of Cairo, Ill., said that while the name "Protestant Episcopal" is truly the mark of a victory, won in the sixteenth century, the name "Catholic" implies a triumph which dates back to the earliest age of the Church. The Rev. Augustine Prentiss, of Elkhart Ind., closed the discussion by saying that if the name of a body, of which all baptised persons are members, and provided by CHRIST Himself, is not the Holy Catholic Church, what, in the name of common sense, is it?

The sessions of the Congress on the third day were devoted to the discussion of "The Historic Episcopate and Apostolic Succession," "What should be the Basis of Representation in the General Convention?" and "Lay Co-operation in Church Work." The Rev. Edwin Harwood, D.D., of New Haven, Conn., read the first paper on the topic first assigned. The Church of England, he said, continued the Episcopate chiefly because it had always been one of the *indicia* of the Christian Church. It was preserved as an ecclesiastical, not as a Divine institution. The Church is not in the Bishop, but the Bishop in the Church. The Rev. William R. Malkay, of Pittsburg, Pa., in the second paper read, asserted that the theory of the apostolic episcopate is the chief obstacle to Christian unity. The theory of Sacramental Grace of Orders is happily exploded. The form of the Church is Roman. The third paper was read by the Rev. William H. Vibbert, S. T. D., of Chicago, Ill. He said that the history of the Church is bound with that of the Episcopate. The Historic Episcopate is necessary to the being of the Church. The commission of the ministry comes not from men, but from the Incarnate LORD Himself. The real point at issue is, was the apostolic office of oversight and ordination transmitted to an order of ministers superior to the presbyters? There is no trace in the New Testament of anything like parity or democracy. The Church of England holds, and therefore our Church maintains the same position, that the Episcopate is both a fact and a law and that the succession is essential to ordination. There can be no true unity unless it be in the truth. The Rev. Elijah W. Donald, D.D., of New York, was the first speaker. He said there is a gap to be filled between the Apostles and S. Ignatius. We have neither evidence that the Episcopate was of Divine appointment, nor assurance

that if it was primitive, it was intended to be eternal. The Rev. R. A. Holland, S. T. D., of St. Louis, Mo., said that in the light of history the doctrine of Episcopacy is perfectly established. The maxim which makes the Bible alone the standard of belief is a curiosity. Had the Church become non-apostolic in ten years, from the time of the Apostles until the time of S. Ignatius? The action, no less than the speech, of the Apostles was inspired. The Rev. Charles H. Babcock, D.D., of Columbus, Ohio, admitted the Episcopate to be a fact, but insisted that the succession from the Apostles was a fiction. It was a relic of Judaism, and as unchristian as unhistorical. The discussion was closed with speeches by Bishop Seymour of Springfield, the Rev. Theodore M. Riley, S. T. D., of Nashotah, Wis., and the Rev. William N. McVickar, D.D., of Philadelphia, Pa.

On the subject of "What Should be the Basis of Representation in the General Convention," the Rev. Thomas M. Peters, of New York, urged that the whole country ought to be districted, for the purpose of producing an equality in representation. The Rev. Frederick P. Davenport, of Cairo, Illinois, argued on the contrary, that the Dioceses must be the unit, as they and not the individual communicants, are represented in the General Convention.

Mr. James L. Houghtaling, of Chicago, Illinois, read the first paper on the subject of "Lay Co-operation in Church Work." He said the Church is in difficulty now with two classes; with educated people who object to her theory, and with uneducated people who object to her practices. The remedy lies in lay co-operation. The clergy must send forth lay *preachers*. The field is large enough. The first speaker was John Marshall Smeder, Esq., of Cincinnati, Ohio, who gave the statistics of the brotherhood of S. Andrew. The Rev. J. Crocker White, D. D., of Pittsburgh, Pa., said that the laity have no excuse for standing aloof from Church work by reason of the usurpations of the clergy, for their field is all the work of the Kingdom, excepting only the very small corner which is limited to the clergy.

The Rev. Harold Arrowsmith, of Bergen Point, N. J., said that the work of the Church was not confined to the clergy. The laity can co-operate in preaching, exhorting, visiting, in the training of the children. The Rev. William H. Vibbert, S. T. D., urged that men and women should co-operate with the clergy in evangelistic work. If they do not know how, get down on their knees and ask God to show them. The Rev. B. W. Maturin said that the clergy have been unjustly blamed. They do not want to deprive the laity of work. Nothing is gained, however, by obliterating the lines between clergy and laity. The Rev. George W. Dumbell, of Chattanooga, Tenn., said that the clergy will never lack help from laymen, if they are worthy of

it, but the Priest in asking lay help should never unfrock himself. The debate was closed by the Rev. Dr. Phillips Brooks, of Boston, Mass., who said that the relation of the layman to Christian truth is that he adds another element to that supplied by the clergy.

The subject for the final day of the Congress was "Prayer Meetings." The first paper was read by the Rev. Walter Baker, D. D., of Covington, Kentucky. He suggested the idea that the Prayer Meeting is to the Church what a medical clinic is to the lecture room. Extempore prayer is as old as the teaching of the Twelve Apostles and Justin Martyr. Because such prayer may be abused, it should not be disused. The Rev. Edward L. Stoddard, of Jersey City, N. J., said that the glory of liturgical worship may be bought with the sacrifice of family worship. If there is vigor in other religious bodies which we do not have, I want to implant it into ours. The first speaker was the Rev. B. W. Maturin. He said that the Church will use very different means for building up her own people from those employed to graft in others. For her own people she expects the set prayers to suffice. The kind of prayer meeting most helpful for our people is a retreat, a quiet day. Where the Church leaves us free to act we can adopt what methods we may. While over-strictness is dangerous, over-excitement is equally so. The Rev. J. Mills Kendrick, D. D., of Columbus, O., said that prayer meetings need not interfere with the liturgical worship of the Church. We must make provision for the wants of all souls. The Rev. Theodore M. Riley, S. T. D., of Nashotah, Wis., said that there was one kind of prayer meeting he desired to speak of, and that is a meeting for intercessory prayer. We undervalue greatly our power before God if we neglect intercession. I believe many will be admitted into the Kingdom of God at the last day because they have been well prayed for by somebody. The Rev. Arthur Brooks, of New York, said that those who come into our communion should not be deprived of prayer meetings, but if we label them second-class, we shall make them useless. The debate was closed with remarks by Mr. James L. Houghtaling, Esq., of Chicago.

The Eleventh Church Congress achieved average success. The local attendance was large. The papers and speeches were ably prepared, and on the burning questions of the proposed change of the legal title of the American Church and Apostolical succession the debate was sharp and spirited.

THE ENGLISH CHURCH CONGRESS.

THE Congress for the year 1887 was formally opened in the rural town of Wolverhampton, in the section of England known as the 'Black Country,' on Monday, October 3. There were

issued upward of two thousand tickets for the five day's sessions. The Prelates present were His Grace, the Archbishop of Canterbury, the Bishops of Lichfield, Durham, Bedford, Ossory, Carlisle, Nassau, and the Anglican Bishop at Jerusalem. The more prominent Priests present were Canons Body, Hole, Greighton, Venables, Curteis and Douglas. Among the prominent laymen in attendance were Earl Nelson, Earl Beauchamp, Mr. S. Leighton, M. P., Mr. J. G. Talbot, M. P. and H. H. Fowler, M. P. The President of the Congress was the Bishop of Lichfield. The most striking feature of the opening session was the address of welcome presented by a deputation of Non-conformist ministers. The general tenor of kindly feeling toward the old Mother Church, which characterised the address, is shown by the following extract therefrom:—

We, the ministers of the Congregational, Baptist, Wesleyan Methodists, Methodist New Connection, Primitive Methodists, and Welsh Churches of Wolverhampton, desire respectfully to join the inhabitants generally, in offering you a welcome to our town on the occasion of your great annual gathering. * * * We are thankful to share in the heritage of your Church, in the wealth of devotion, learning and eloquence. We follow your missionaries at home and abroad with our prayers, and rejoice in every success of their labors. Your scholars and divines are an inspiration to us, and we trust ours are not without value to you * * * * The increasing activity and success of your community as an organisation for the spread of religion and virtue among the people we observe with feelings of admiration and joy * * * * As workers in this husbandry of our LORD we heartily wish you yet greater success.
* * * * "

The Bishop of Lichfield, as President of the Congress, made a happily appropriate reply. The following is a brief synopsis:—

" * * * * Amidst the attacks to which the Church is exposed, from time to time, your pleasant and peaceful words are doubly welcome. We thankfully acknowledge, on our part, the debt which we owe to your various religious communities for contributions of great value to the theology, as well as to the hymnology of the day. * * * * It is the continual prayer of our Church, alike in her daily service and in her highest act of Christian worship' that those who hold the Faith of CHRIST

should agree in the truth of His Holy Word, and live in unity and Godly love. I trust that many of you are offering in your way, a like prayer. * * * *

The annual sermon was delivered by the Bishop of Durham, Dr. Lightfoot, the text being from *Isaiah* xi., 12: The learned divine discoursed in a suggestive and even eloquent vein upon the apparently providential mission of the English Church to restore Catholic unity, in a measure, to divided Christendom. His view was a highly optimistic one and inspired a masterly sermon, which made a profound impression upon the English mind. A brief synopsis is subjoined:—

Just seventy years ago a famous French writer, yearning for the unity of the Church, and conceiving the Papacy to be the only possible centre of unity, appealed to Angelican Churchmen to take the initiative. Himself holding ultra-montane views and speaking in no measured terms of the position and character of the English Church, he yet recognised in her a prerogative character which might make her a leader in the great movement of the future. Many things have happened in these seventy years. On the one hand, the Roman Church has taken a step which, unless it be revoked, will render union under the banner an impossibility. * * * * On the other hand, the Anglican Communion has grown with a growth which has far outstripped human *prescience*. Her intensive and extensive energies alike have been manifested on a scale which has few parallels in the history of Christendom since the Apostolic age. * * * * The English Church is no longer insular. * * * The Anglican Communion now comprises within her embrace churches established, unestablished and disestablished. * * * The successor of S. Augustine is coming to be regarded as the Patriarch, in substance, if not in name, of the Anglican Churches throughout the world. * * * * With the Ancient Churches of the East our relations are becoming every day more intimate. * * * * The Catholicity has been restored to the English Church in a surprising way. Catholic, indeed, she was potentially before her doctrine and polity; but she is now Catholic in fact, Catholic in her interests and sympathies, Catholic in her responsibilities and duties. * * * * Let this vision of a glorious future be to every devout Anglican to-day, an inspiration, as a similar vision was to every devout Israelite of old." The sessions of the Congress on the

second day, were devoted to the delivery of the inaugural address, an address by Archbishop Benson, and to discussion on the subjects of "The Church and History" and "Spiritual Agencies and Modern Needs," and "The Priesthood of the Laity." The Right Rev. President, the Bishop of Lichfield, in his inaugural, surveyed Church life in England since 1867, and expressed suggestive views on such a variety of questions as of Education and Burials' Acts, Increase in the Episcopate, the Revised Version, Religion and Science, Home Reunion, Reunion with Rome, Doctrinal Difficulties, and of Church and State. His Grace of Canterbury made a characteristically strong, pungent, inspiring speech. The topic of "The Church and History," was ably handled by the Rev. H. H. Henson, the principal of Oxford House, Bethnal-Green, Canons Creighton and Curteis, and the Rev. John Charles Cox. Canon Creighton in his very learned paper said that the connection of the See of Canterbury with Rome in the Middle Ages, was due to statesmanship rather than because of the superior zeal of the Roman missionaries, or the greater attractiveness of the Papal System. The influence of the Papacy on England till the beginning of the thirteenth Century, was one which made for good the connection with Rome, strengthening the English Church against the over-weening growth of the Regale. The cause of the downfall of Papal authority in England was that no one trusted it or respected it, and when re-established under Queen Mary, it already wore a foreign look, and after that brief experience Englishmen never wished to hear of the Papacy again. The Rev. Canon Body, as selected speaker on the subject of "Spiritual Agencies and Modern Needs," said that the evangelisation of England would not be done through the Diocesan but Parochial agencies. If English laymen would recognise their need of extending CHRIST'S Kingdom upon earth, the fire would come into the parochial machinery, and the Church of England would arise in the fulness of her splendor.

The Bishop of Ossory in his paper on "The Priesthood of the Laity," said that the laity could not abdicate their priesthood any more than the clergy theirs. They must not substitute money for personal service.

On the third day of the Congress suggestive papers were read on the topics of "Elasticity of Worship," "Tithes," and "Socialism and Christianity." Earl Beauchamp pleaded for

the universal restoration of the Eucharistic Rite in Church worship, and urged that more stress be laid upon the Blessed Sacrament in its Sacrificial aspect. He advocated more Collects, Epistles and Gospels for special occasions and suggested the propriety of Church people saying the Canonical Hours. His views were strongly endorsed by Earl Nelson and Canon Body. The Bishop of Derry prepared an able contribution on "Socialism and Christianity." Mr. H. H. Champion, himself a Socialist, appeared before the Congress as an apologist for Socialism. He expressed his opinion that if the spirit of the New Testament had been boldly preached to rich and poor alike in England, there would be no Socialistic movement to discuss.

The subjects assigned for discussion on the fourth day of the Congress were: "The Rapid Growth and Movement of Population," "The Relation of the Church of England to Foreign Churches," and "Child Life in Our Great Cities." The Rev. Dr. Cutts, in his paper on the second one of the above topics, said that the Foreign Churches did not yet sufficiently distinguish the English Church from the Protestant sects. The Rev. Athelstan Riley gave an interesting account of the Archbishop's mission to the Assyrian Church. In the discussion on "Child Life in Our Great Cities," the Bishop of Bedford spoke with his usual force and pathos. He said that there is no child life in our great cities. There is something terribly pathetic in the sufferings of the helpless. "But why had GOD given you and me this gift of pity? Why has He set in our hearts this strange love of little children? Why has He shown us all these poor little souls, dowered with His own love, but down-trodden with the cruelty of man? Is it that we may sigh and pass on? Is it not that we should arise and do?"

The topics for discussion on the final day were: "The Church in Africa" and "The Devotional Life of the Church." Canon Taylor's paper, wherein he asserted that Islamism was a more potent influence than Christianity for the elevation of the Savages of Africa, produced a profound sensation.

The Congress at Wolverhampton was generally regarded to be one of the most profitable and successful ever held in England. The attendance was large. The *personnel* was distinguished for learning and literary and oratorical ability. The subjects assigned for discussion related to live questions and enlisted close and earnest attention.

Open Letters. A Critic Criticised

To the Editor of the Church Review:

SIR—The history of Shakespearean commentary and criticism is the history of what one may dignify as “disputes,” or smile at as “squabbles”—entirely as he happens to be in charitable or complaisant mood. Shakespeareana is a free field into which anybody, who can write grammatically, and who has access to a library, can write himself to his heart’s content. Or, if he do not happen to have access to a library, he has simply to take the last thing written on the subject and contradict it. If the last thing written, for example, maintains that Hamlet was fat, let him demonstrate that Hamlet was lean; if it holds that Desdemona was a brunette, let him point out that she must have been a blonde to have attracted a copper-colored Othello—unless, indeed, Othello was a white man, which there is abundant text that can be twisted to prove, etc., etc., just as Sheridan’s character wrote tragedies by simply reversing other people’s comedies. There is absolutely nobody to interfere with him, and no data, one way or the other, to confront him with. Shakespeare himself has said something about everything (barring only perhaps tobacco), so the range of subjects is infinite, and, except the law, no topic of human interest has so religiously preserved its literature as has the exhaustless topic of Shakespeare. In other words, just as anybody can be a poet, so anybody can be a Shakespearean commentator. The recipe for either appears to be a quire of paper, a pen and a bottle of ink.

We are just now having a lull in “cipher” literature. But, as an example of the above statements, I may, perhaps, mention that a friend of mine, who has been writing a Biography of the Shakespeare-Bacon Controversy, in course of which he has availed himself of the present popular and convenient newspaper clipping bureau (and so may be presumed to have an inkling of that whereof he speaks), tells me that there must have been something like two hundred thousand articles upon Mr. Donnelly’s alleged discoveries printed in the reviews, magazines and newspapers of the United States within the last three months. Some of us, therefore, who happen to know that there are not a half hundred Shakespearean scholars in the United States and

England, all told, seem warranted in harboring a reasonable suspicion that somebody has been writing about matters in which he may not have had the fullest equipment; writing, perhaps, upon a question "which (as the New York *World* said editorially and with great terse-ness) Ignorance did not ask and Ignorance will not answer."

These recollections seem to somehow force themselves upon me *apropos* of an article in the New York *Independent* of October 20, entitled *A Quiz or a Blunder*, in which its author entirely demolishes to his own satisfaction a paper printed in THE CHURCH REVIEW of September last, entitled *Shakespearan English and the Prayer Book*, and for which I am responsible. Had the *Independent's* critic cited me personally as his ignoramus I should pay no attention to the matter; being, after some years' experience, entirely callous to the above described genius, who writes merely to contradict the last thing said about Shakespeare. But, since he makes THE CHURCH REVIEW responsible for the paper, I will very cheerfully comply with your suggestion and consider it.

In the first place, the writer seems to have copied his statements as to the meanings of certain archaic words and of places where they occur, carefully from recognised authorities. Except that he states that certain words are to be found in certain authors, I know of no reason to suspect that they may not be there. Unless he has thrown doubt upon them by making them his own, his statements appear to be reasonably accurate. The gist of that portion of his article which is original with the writer appears to be that my paper in THE CHURCH REVIEW was vicious and inconsequent, because the words which I instanced as holding their archaic significance in both the Liturgy and the Shakespeare plays are not peculiar to either, but occur over and over again in Wycliffe and Piers Plowman, as well as in such profound authorities as Tennyson, and Worcester's and Webster's Dictionaries. Very likely they do. Doubtless they also occur in Palsgrave, Gower, Chaucer, Sydney and Spenser. Doubtless these very words may be found in the esteemed columns of the New York *Independent* (a conceded well of English undefiled) and possibly even the writer in THE CHURCH REVIEW might not have been "ignorant" of the fact. Possibly my only "ignorance" in the matter (and it is a large ignorance I admit) was in not making myself intelligible to the *Independent's* critic.

But there appears to have been some excuse for me. I had supposed that by this time everybody knew that there was large unbelief in William Shakespeare's authorship of the plays and poems called his, arising simply from the fact that the first eighteen years of his life were spent without books, schools or instructors, in a retired, six-

teenth century hamlet, possessing only the most rudimentary facilities in the way of intercourse with the outside world, and where the only educational instruments for the rising youth were the criss-cross row and the Catechism. I had supposed it so familiar a fact that this dearth of equipment was the real foundation of the Baconian and the "cipher" theories that it was surplusage to mention that fact again. (Possibly I should have stated that, thanks to Mr. Halliwell-Phillips and others, we knew exactly what the curriculum of Stratford Grammar School was, and exactly what school-books were extant for employment there or elsewhere in Shakespeare's childhood; but Mr. Halliwell-Phillips' works are so easily accessible, and those who assume to write on Shakespearean themes so rarely have the temerity to refrain from consulting them, that I did not even allude to them in my paper.) I now see that I was in error, but possibly it occurred to me, as it may occur to others, that if every time one writes on a Shakespearean subject he must begin at Stratford Grammar School and Sir Thomas Lucy's Park, the thing might grow in time to be tiresome.

My paper in THE CHURCH REVIEW was intended to be and was under this given state of facts,—merely suggestive as to where William Shakespeare may have acquired that familiarity in the use of certain words, unusual even among scholars in his day—which naturally he would not have heard among the Stratford neighbors, nor yet in the Stratford Grammar School (even had he faithfully attended its sessions, which we do not know), which puzzles the deepest thinkers, and has forced the Baconian theory into very large public acceptance. My suggestion was since Shakespeare *did* use these certain words; since he may not have been a student of the works of Palsgrave, Piers Plowman, Gower, Chaucer or Wycliffe; since he certainly was unfamiliar with Tennyson, Webster's or Worcester's dictionaries or the columns of the New York *Independent*; and since the impression is that he had access to very few originals of any sort, that therefore he *might* have become familiar with these words through hearing the services of the Church in whose Liturgy they occurred; and that this *might* be a readier explanation than even the Baconian theory for their employment in the plays. I offered it (modestly, I hope) only as a suggestion; and in the most intelligible English I knew how to use; expressly stated that I so offered it. As the *Independent's* critic appears to have perused my paper with complimentary carefulness, he presumably did not overlook this sentence. "I indicate the problem and my own suggestions as to its solution for the crucible of more exact scholarship than mine." [CHURCH REVIEW, September, 1887, p. 281]. But, perhaps, I should not, from this alone, presume to conclude that the *Independent's* critic was rather more desirous of airing his own reading than my blunders.

Had I styled my paper in THE CHURCH REVIEW an "Analysis of the Shakespearean English," or a "Treatise on the Elizabethan Vernaculars," or given it any like ambitious title in the face of such monumental works as those of Oliphant, Guest, Skeat, Halliwell-Phillips and Abbott, in that case I think the *Independent's* critic might well have characterised my performance as "ignorant." But I did not, and do not now (*malgre*, even so eminent an authority as the *Independent*) consider it "ignorant" to make a suggestion as to where William Shakespeare's knowledge of words, even in his day not parcel of the common speech, but scholarly and already becoming unusual, may have come from, though I most eagerly and frankly admit that the *Independent's* critic may know considerably more of Shakespeare than I do.

The *Independent's* critic affirms that I said that, "the translators of King James' version of the Bible" (*sic*) "adopted for the Bible the common English of Shakespeare." I said nothing of the sort. What I did say was [p. 281], "We find that the King James' translators, in searching for a true vernacular that should be as permanent and as widely intelligible as possible, went to the English of the Prayer Book." When I wrote that sentence I did not expect to have to write it over again for the benefit of a Shakespearean critic. (But I have not the slightest objection to the trifling service.) Then I proceeded: "We find that what they (*i. e.*, the King James translators) brought from thence was just what William Shakespeare has already brought from somewhere and converted to his own despotic use," and as to modestly suggest a *common source*. (I italicise in order that the *Independent's* critic need not misunderstand me again. He is doubtless intelligent enough to perceive the difference between a servile copying and the drawing from a common source by earlier and later writers.) But I was not contented with making the suggestion, I buttressed it by showing that Shakespeare's plays *avoided* what his contemporary playwrights sought for with avidity, *viz.*: the mere localisms and current slangs of the day with which their audiences were familiar, and which they used instead of what had already become classic English (which, indeed, was only what John Aubrey, writing in or about 1666, had remarked before me.) Thus the main statement upon which the *Independent's* critic bases his article is a deliberate perversion of one of my premises. The only other statement he ventured upon is that I incorrectly quote the two official entries in the vestry of Trinity Church at Stratford. Then let him proceed to quote them correctly. He can do so by a visit to the Astor or the Lennox Libraries in case a trip to Stratford would be too expensive.

If the *Independent's* critic is pleased to infer "ignorance" from the

heterophemy [on page 275] of "lamb" for "calf," or because I added in a foot-note that Matthews' (or Mathews', I do not know which to this day) "*Words, Their Use and Abuse*," is "the most ignorant work on English I have ever seen" (I had not at that time seen the article I am now discussing, of course), I have not the slightest wish to disturb him in his inference. As to Matthews' (or Mathews') book, I certainly adhere to my impression. It is a weak and silly imitation of Trench, on *The Study of Words*, and if the word *Romantic* (query Romaic?) is not coined by the imitator, I am sure I do not know who did coin it; anyhow I know that it is happily not English. If there is a single page in *Words, Their Use and Abuse*, that is not packed with still more ludicrous blunders I do not recall it. (But it is some time since I have seen the book). The particular sentence I cited was the following: "In his (Shakespeare's) loftiest flights it is on the broad pinions of the Roman eagle that he soars; and we shall find, if we regard him closely, that every feather is plucked from its wings." A man who could write that sentence, which, if it means anything, means that Shakespeare (like Dr. Johnson) made his talk big with sounding Latin derivatives—and so is utterly and conspicuously untrue—must have plucked his own feathers from a Roman bird; only it was the bird that saved Rome, rather than the one which screamed above her Legions.

By all means let us have as many Shakespeareans as possible. There is no branch of a polite education I would so confidently recommend to the *Independent's* critic; none that he will find (in my judgment) so profitable as the study of the Shakespearean and Elizabethan Vernacular. And if he should in time blossom into a Shakespearean Commentator, he will have nothing but my approval. Only let us give him a word of caution. William Shakespeare died and gave no sign or syllable concerning matters as to which his admirers fill great libraries with speculation. When this latest commentator takes his pen in hand let him remember the words of the veteran J. O. Halliwell-Phillips, "those who have lived as long as I have in the midst of Shakespearean criticism will be careful not be too certain about anything, and so avoid the derision of those who know it all."

By way of detail, I suppose, the *Independent's* critic mentions that one of the instances I cite of the word "let" in its early sense of *prevent*, is not in the First Folio (1623). The reference is to the line "therefore my kinsmen are no *let* to me," which, indeed, runs in the First Folio, "therefore my kinsmen are no *stop* to me." [*Romeo and Juliet*, II., ii., 69.] But, if material at all, the point is destructive of his own argument, not of mine, so far as the King James' version (1611) is concerned. For the form in which I gave the line is the

reading of the First Quarto (1597), which had the advantage—not enjoyed by the First Folio—of being printed in William Shakespeare's lifetime. "A little learning," etc., is a dangerous thing, verily, in Shakespearean criticism.

I am, Sir, yours very respectfully,

APPLETON MORGAN.

Rooms of the New York Shakespeare Society, Nov. 23, 1887.

Notes and Comments.

Christ on Calvary.

The first impression created on the mind of the average spectator by this companion picture to the marvelous "CHRIST before Pilate" is undoubtedly one of astonishment and awe. At first sight the stupendous reality of the scene is brought before the attention with a vividness that hushes one into reverent silent contemplation. Whatever defects (and they are very few) the trained artist-eye may discern in composition or handling, the fact remains that the picture as a whole is a marvel, and its teaching power immense. One of the most striking characteristics is its intense realism, that at first gives one a sense of looking at a living *tableau* rather than work on canvas; we seem rather to be looking on a reproduction of a scene with which the artist was familiar than on a creation of his imagination.

The central point of interest, the cross, bearing the Divine Sufferer, though treated with the reverence due to the awfulness of the subject, does not dwarf the rest of the scene, in which every figure has its own strong individuality and its own expression, entirely natural in its relation to time and circumstance.

The figure of our LORD is almost startling in its daring departure from the conventional, yet seems far truer in conception than the emaciated, half-feminine form and features to which religious art has accustomed us. There is no Scriptural authority for the assumption that CHRIST was physically weak, as the attenuated frame generally depicted would seem to suggest; nor for another idea suggested with as much frequency in both ancient and modern paintings of this subject, that His sufferings were borne with entire passivity. The figure in M. Munkacsy's painting is that of a man of fine proportions, strained to the utmost by physical torture, and through that strain showing the strength and beauty of the whole physique. In the wonderful mingled expressions of the face is seen another instance of the painstaking skill of the artist. While the dying lips have not yet closed from the effort with which "JESUS cried with a loud voice," and are still slightly distorted, the calm forehead and uplifted eyes are luminous with victory, and the head leans on the left shoulder with that pathetic air of

rest after a long struggle that is so often seen in the dying. It is impossible not to recognise His kinship with human nature, but yet the prevailing idea of divinity shines out far above the humanity.

In the group of the Three Marys there is the same divergence from traditional ideas. The Blessed Virgin's figure is posed in the very abandonment of grief, yet the delicate profile has the air of patient endurance. Mary of Bethany has apparently sprung to her feet, startled by the "loud voice" of her LORD; and here again is a wonderful touch of nature; her attitude being one that is continually assumed by those watching a death-bed at the moment of the spirit's flight—an event that is always startling, however long it may have been waited for. Quite unusual in treatment is the pretty, girlish head of Mary Magdalene, with fingers firmly pressing down the eyelids to shut out the sight of her Master's agony.

The singular effect of the heavy, red color of S. John's robe is at first strange, but the long, straight folds are in wonderful harmony with the set, still, despair of the gentle, mournful face of the Apostle, as he looks down on the Mother of the LORD.

A marked feature in the varied groups is the repetition of some of the faces seen in the "CHRIST before Pilate," a wise method of impressing the realism of the scene on the observers. The reproduction of the same features with the change of expression imparted by the change of circumstances, has a striking effect and is not chargeable with being wearisome. Each figure tells its own story, and there is not a face in all the crowd that is not a type to be met with in all crowds, and especially such a crowd as is here represented.

The coarse energy of the ruffianly executioner, caring for nothing outside his work, yet looking with dull half-contemptuous wonder at the mourning women, is wonderfully portrayed, as is also the cool impassiveness of the Roman soldiery, and the eager, sharp watchfulness of the idle curiosity-monger, several cleverly drawn specimens of which class are to be seen by diligent study of the crowd in shadow beyond the executioner's ladder.

The whole work is hardly to be taken in with full appreciation of its scope and breadth of treatment in a short visit. It is worthy of careful study from many standpoints, but chiefly in one view as a great religious picture, tending to edification and to the quickening of our devotional feelings. The first impression of awe deepens rather than lessens as we prolong our contemplation, and the emotion of subdued reverence awakened thereby remains in the mind for long afterward.

This marvelous work of Christian Art is now on exhibition in this city and is meeting with the success it deserves.





Handwritten signature in Arabic script, likely reading "Nikodemus" and "Patriarch of Jerusalem".

NICODEMUS, PATRIARCH OF JERUSALEM.

ECCLESIASTICAL RELATIONS.

DOCUMENT No. IX.



A BRIEF NARRATIVE

OF

A VISIT

TO THE

EASTERN CHURCHES

IN THE INTERESTS OF

CHURCH UNITY,

BY

THE REV. CHARLES R. HALE, S.T.D.,

DEAN OF DAVENPORT CATHEDRAL,

Secretary to the Commission on Ecclesiastical Relations.



PRINTED FOR THE COMMISSION.

DAVENPORT, IOWA.

1886.

This Narrative gives the substance of a Report made to an informal meeting of the Ecclesiastical Relations Commission, at the Church of the Holy Trinity, Philadelphia, November 16, 1885, and is printed at the request of those who heard it.

Copies of this Report may be obtained, by those interested, on application to the Secretary,

*The Rev. CHARLES R. HALE, S.T.D.,
Cathedral Close, Davenport, Iowa.*

A VISIT

TO THE

EASTERN CHURCHES.

ON the 2d of December, 1884, I left London for St. Petersburg. I passed a day in Amsterdam, with Dutch friends, and spent Sunday in Berlin, where I had the honor of preaching, in the English Chapel, before their Imperial Highnesses, the Crown Princess of Germany and two of her daughters. Monday night, I took the train for Russia. Soon after dark, on Wednesday, as we approached St. Petersburg, Sergius A. Shipoff-Schoultz, Esq., a prominent official in the State Department, a layman most deeply interested in Ecclesiastical questions, especially such as concerned the unity of the Churches, met me at a station a few miles from the capital, and drove me, in a sleigh with three horses abreast (a *troika*), to his home—and mine so long as I would stay with him—at Tsarskoe-Selo. Here he had invited a number of friends to meet me at dinner—among others, Vladimir K. Sabler, Esq., Master of the Chancery (or, as we should say, the Secretary) of the Holy Synod. These two gentlemen, Mr. Shipoff-Schoultz and Mr. Sabler, were simply invaluable friends to me. Busy men as they were, they were always ready to do a kindness. They could usually *give* me, and always *get* me, any information I required, and could make me acquainted with any one whom I desired to know. Introduced by one or the other of them, I had interviews with the Metropolitans of St. Petersburg, Kieff, and Moscow, the Ober-Procurator, and other leading men. The Metropolitan of St. Petersburg, now finishing the fifty-second year of his Episcopate, occupied the same position when he welcomed the late Bishop of Florida to Russia, many years ago. The Metropolitan of Kieff is little his junior. These aged prelates were very kind, but naturally the conversation with them was of a somewhat general character. The Metropolitan of Moscow was born shortly before that of St. Petersburg was consecrated, and is a man of vigorous intellect. He asked many, and very thoughtful, questions, especially in regard to Anglican Orders. He said he “knew many among us used strong language in regard to Orders, but so did many Lutherans, who had not kept the succession. How much did we *mean* by our words?” I assured him of my belief that

there were no Clergy in the world who thought more of the Divine Gift in Ordination than did the Anglican. He asked so many questions about the Anglican Ordinal, that I promised to send him (which I did) Bright and Medd's *Liber Precum Publicarum*, which he assured me he could, and would, read and study. I saw much of this prelate, both in St. Petersburg and Moscow, and was very much pleased with him. He seems a wise, energetic, and devout prelate. I had the pleasure of presenting to the Library of the Ecclesiastical Academy in St. Petersburg, in behalf of the Syndics of the University Press, Cambridge, England, a copy of Dr. Swainson's *Greek Liturgies*, receiving in return, to be transmitted to the University Library, Cambridge, with a courteous letter of acknowledgment from the Rector of the Academy, the Bishop of Ladoga, copies of two works written by Professors of the Academy. I had also the pleasure of making the acquaintance of the Proto-presbyter Yanisheff, the late Rector of the Academy (now the principal Chaplain of the Czar), and of Professor Ossinine. These dignitaries took prominent part in the Bonn Conference of 1875. My friend, the Secretary of the Holy Synod, was a member of two important Executive Committees, of the working of which he told me much. One was of the Russian Bible Society, the other a committee for establishing Church schools. I was invited to accompany him to a meeting of each, but on the evening when the Bible Society Committee met, important business prevented his attendance. We were able, however, to attend a meeting of the other. It seems that many of the teachers in the Government schools having been infected with German rationalism, it was thought needful to found, by voluntary effort, distinctively Church schools, in which a truer education could be given. This effort had so far succeeded, that there was now a Church school in every Parish in the Diocese of St. Petersburg. So earnest were those engaged in the good work, that the funds needed to supplement what could be raised locally were collected without difficulty. At the Committee-meeting which I attended, there were present, and taking part in the discussion, two Bishops and eight or ten leading Clergymen and Laymen.

This establishment of Parish schools is one instance of the practical character of the Russian people, who are not apt to talk much of what they are *going* to do, but when they are convinced that a thing should be done, they *do* it. Let me give another instance. The father of my friend, Mr. Shipoff-Schoultz, a short time before his death, saw a drunken priest. Making inquiry into the circumstances, his sympathy was excited, as well as his indignation; for he found that the poor man, who had some abilities and aspirations, led somewhat such a home life as did the judicious Hooker. He talked much with his wife of the need, if the condition and character of the Clergy were to be improved, of doing something for the education of their daughters; for these would not only be enabled to add to the comfort and happiness of their childhood's home, but they would, in all likelihood, become the wives of

other Clergy. When he died, leaving two young children, his widow felt that the best monument she could raise to her husband's memory would be the carrying out his charitable wishes. With the help of the late Empress of Russia, then the Crown Princess, by whom she was well known, and who was greatly interested in her pious designs, she founded, near the Palace at Tsarskoe-Selo, a School for Priests' Daughters, in which thousands of girls have been trained up to lives of usefulness and happiness. The pious foundress died a few years since, at a good old age, and her place has been taken by a noble lady who gives her services for the love of the work. The school, which I was glad to visit, has about one hundred and seventy-five boarding pupils — bright, happy-looking girls. There are two (perhaps more) similar schools in Russia — one at Yaroslav, founded by a sister of the foundress of that at Tsarskoe-Selo; another I visited at Kieff.

When I took leave of the Metropolitan of Moscow, who was then in St. Petersburg on Synodical business, he asked me how long I intended staying in Moscow, and when I told him, he urged me to prolong my visit, in order to attend the consecration of a Bishop, which he intended to hold there, on a day he mentioned — the first consecration in the new Cathedral Church of Our Saviour. Although it involved some change in my plans, I at once said that, "invited by the Metropolitan, and for such a service, I should certainly remain for it." On the day, a Bishop took me to the Cathedral, lent me his own copy of the Office to be used, and saw that I was placed where I could see and hear all that was done. At this service, which was a very impressive one, a brief, but earnest, sermon was preached by the Metropolitan. I was invited to dine, after the service, with the Metropolitan, the Bishops, and a few of the leading Clergy; and then another Bishop went with me to my hotel.

From Moscow I went to Kieff, the cradle of Christianity in Russia. I could not have been more fortunate than I was in the time of my visit, arriving there the day before the Epiphany. That festival is made much of throughout Russia, but it is the special fête-day of Kieff, for there is commemorated yearly the baptism, at the banks of the Dnieper, of great multitudes of people, A. D. 992. The day of the festival, I attended Divine Service at the Cathedral, a most interesting church, built by the Grand Duke Yaroslav, A. D. 1037. I was then taken to the borders of the river, where a special service was performed. After this, I went to a grand banquet, to which I had been invited, given yearly, by the municipality, to the chief officials, ecclesiastical and civil. Here I was set in a place of honor, next to the Dean of the Cathedral. The Dean told me that the next day he would introduce me to a Priest who would take me to see whatever was most worth seeing in Kieff. He was as good as his word. But how shall I describe my priestly guide? He began speaking in French, and did it so well that I expressed my surprise. "No wonder," said he, "I was born in France." "But I hope," he added, "that the Archangel's trump, when it sounds, will waken me

up from Russian soil." I passed a delightful day with this monk — aristocratic enough for a prince — this Frenchman more Russian than the Czar. It seems that, dissatisfied with the tendency of things in France, social, political, religious; loathing Ultramontanism on the one hand, and the irreligion to which it gave occasion, by reaction, on the other, he had become a Russian monk. One of the first things he said to me was, "Do you know Bishop Cleveland Coxe?" I told him that I had that privilege, which I highly appreciated. "Have you his likeness with you?" I had to confess, regretfully, that I had not. "Oh," said he, "I have read some of his writings in the *Union Chretienne*, and I admire them so much, they are so satisfactory, and show such a lovely spirit." He was much gratified by my promise to send him a photograph, and some of the writings of the Bishop of Western New York. While at Kieff, I was glad to have the opportunity of paying my respects to Michael, Metropolitan of Servia, forced, by Austrian political intrigue, to resign the position he had long held most honorably, and now living in retirement at the Podolsky Lavra. This Most Reverend Prelate has for many years manifested a deep interest in regard to Church unity, and was, from the time of its foundation, a Patron of the Eastern Church Association of England.

From Kieff I went to the Crimea, visiting its famous battle-grounds, and also the ruins of ancient Kherson, not far from Sebastopol, where St. Clement, of Rome, received the martyr's crown, and where Vladimir, the first Christian prince of Russia, was baptized, A. D. 988.

Thence, over the dark Euxine, to Constantinople. Calling to pay my respects to the Patriarch, I found that he was so ill with bronchitis that it had been necessary to remove him to a distant residence for complete quiet, and he was not allowed to see *any* one. I was courteously received by his representative, the Metropolitan of Heraclea — with some of whose writings — when he was known as "Gregory of Byzantium, Metropolitan of Chios" — on the Armenian question, showing an interest in and a knowledge of the principles of Church unity, I was well acquainted. We had a very interesting conversation. Beside taking part in Divine Service with my friend Canon Curtis, in charge, since it was first built, of the Crimean Memorial Church at Pera, Constantinople, I read prayers, on a week day, across the Bosphorus, in the English church at the ancient Chalcedon, now Kadi-keni.

While I was in Constantinople, the Armenian Patriarchate in that city was vacant. Learning, however, that the Armenian Patriarch of Jerusalem was on a visit to the capital, I called on him. He informed me that, about one hour before my visit, a choice of a person to fill the vacant See had been made, but that, as it would be necessary to await the *berat* of the Sultan before the office could be entered upon, I might not unlikely find the Patriarch-elect, who was then at Jerusalem, still in the Holy City when I arrived there, and he kindly gave me a letter to him. I also called, with Canon Curtis, on the Armenian Archbishop of

Bechik-Tache. A translation of an interesting letter which I received from this Archbishop in 1874 is printed in the Report of the Russo-Greek Committee, in the General Convention Journal for that year. He spoke of two great needs of his people—one, that their Clergy should be better educated than had been found practicable by them in their poverty; another, that the Holy Scriptures might be published, in an acceptable translation, for circulation among the people, at a reasonable price. The translation published by the British and Foreign Bible Society was even less liked by the Armenians than the Revised Version by the mass of English-speaking people. He assured me that there was a translation which was as much a standard among them as the Authorized Version with us, and which, though differing, as ours did, in some respects, from the spoken tongue, was, like it, understood and loved. It had been many years since an edition of this version had been published, and copies were rare and high-priced. If English and American Churchmen would furnish the plates for a new edition, he would himself gladly superintend the publication, and see that the books were disposed of at cost. He thought they should be sold for not over fifty cents per copy. When in England, afterwards, I spoke of this matter to influential Churchmen, and also to some leading members of the Society of Friends, who seemed favorably impressed. I have not heard whether anything has yet been done in regard to it.

From Constantinople I went to Smyrna and Ephesus—names renowned in Christian story—and then to Athens. I had known Dr. Hill, with whom and his wife I had long corresponded, but it seemed to me that, familiar as I was with the history of their work, the half had not been told me. I visited their schools, now under the charge, respectively, of Miss Masson and Miss Muir, so long associated with the honored founders, time and again. I heard the recitations, took part in the religious services, and talked of the schools with representative Greeks—the Metropolitan of Athens, the Archbishop of Syros, and others—who were enthusiastic in their encomiums. It is almost impossible for those who have not visited Greece to realize how deep and wide-spread has been the influence of Dr. and Mrs. Hill, and of the schools they founded. In response to a telegram from the Archbishop of Syros, I went over to his island Diocese, and spent a day with him, finding him very warm-hearted and intelligent.

From Athens to Alexandria is but a short run, in a steamer. Finding that the Patriarch of Alexandria was in Cairo for a few days, I took the train, the next morning, for the capital city. The day after, I was received, at an appointed time, with all courtesy. But when the Patriarch found that two letters which he had framed and hung on the wall of his reception-room were written by *me*, his manner became most affectionate. Of his own motion, he offered me a letter commendatory to the Patriarch of Jerusalem. In this he speaks of me as “an old correspondent” of his, and begged his brother Patriarch to show me all kindness. He inquired

particularly in regard to the different members of the Ecclesiastical Relations Commission, and "wished he could write to each of them, but that would be too much for an old man like himself." He was several years past eighty. He expressed great interest in our work of trying to restore lost Church unity, through the promotion of mutual knowledge, and the cultivation of mutual good-will. On parting, he gave me his blessing, and assured me of his prayers. His Librarian, taking me to see the books and manuscripts in the Patriarchal Library, showed me the copies of the General Convention Journals which I had sent the Patriarch. I had seen the like at Constantinople, and afterward saw such in the Library of the Patriarch of Antioch. The Librarian spoke of a *lacuna* in the Library, which much distressed him. Cyril Lucar, when Patriarch, had given the chief treasure of this Library, that most valuable MS. of the Scriptures, the *Codex Alexandrinus*, to King Charles I. of England. It was now one of the most valuable possessions of the British Museum. But the Library whence it came had no copy of it, of any kind. Although several different editions had been published, no one had thought to send a copy to them, and they were too poor to buy. On my return to England, I mentioned the matter to the Archbishop of Canterbury. His Grace desired me to write a formal statement of the facts, which he could lay before the Trustees of the Library of the British Museum. On his doing so, they at once resolved to send the venerable Patriarch, for his Library, a copy of the magnificent photographic *fac-simile* of the MS., over one thousand large quarto pages, the size of the original. A letter from the Patriarch, referring to this gift, is printed on page 15 of this pamphlet.

On another day, I called on the Coptic Patriarch, between whom and the venerable Sophronius I understand that very kindly relations exist. The Patriarch of the Copts spoke of the joy with which, when a young man, he had heard of the coming of missionaries, to teach his poor country people; but, alas! he soon found that the most of these were more eager to pull down than to build up—offering bread, they gave a stone. They needed help in their poverty, but it was the help of Christian brethren which they desired, not that of proselyters. I saw and conversed with a number of intelligent Copts, making their acquaintance through the Rev. George Greenwood, sent to Egypt by the Archbishop of Canterbury, on a mission of inquiry.

Passing through the land of Goshen by rail, I reached the Land of Promise in forty *hours*, instead of the forty *years* of Israel's wanderings. I need not dwell on the overpowering thoughts and feelings that fill heart and mind at the sight of the hills and plains trodden, full eighteen hundred years ago, by His blessed feet, for our redemption. It is to be feared, indeed, that many who visit the lands of the Bible let their thoughts dwell too exclusively on the *past*, forgetting that as, during the vicissitudes of many, many centuries, God left not Himself there without a witness, so He has His faithful ones there still. For twelve



ἡς ἀντιλήψει ἀποδομήσας
 ἡγούμενος τοῦ ἁγίου
 Παύλου
 + Ὁ Μεγαλόπρεμος Σαφρόνιος

SOPHRONIUS, PATRIARCH OF ALEXANDRIA.

hundred and fifty years, with a slight intermission at the time of the Crusades, Christians have been little better than slaves in their Lord's own land. Oppressed and had in subjection, kept in poverty and ignorance, what wonder if one sees tokens of naturally resultant evils? But, in truth, there are many there now, and have ever been, to worship their Lord with a child-like devotion, in which we might well wish to share. If some of them have unhappily succumbed to trials which adversity brings, have *we* stood up, as well as they, against our peculiar temptations, those of comparative prosperity? It is easy to point out the mote in a brother's eye, forgetful of the beam in one's own. It is easy to go to eastern lands, as so many do, to find fault with Christian brethren there, "thanking God that we are not as other men are, or even as" these poor Orientals. But the wonder, to one who carefully studies the facts of the case, is not that things are not better than they are, but that, considering everything, there is so much there that is good and admirable. Thankfully appreciating the great advantages God has given us, and for which we must give account, may we not think of our brethren in the Lord, of Syria and Palestine, as in an especial sense the followers of those who were first called Christians, and of their Patriarchs and Bishops as, in a very special way, successors of the Apostles?

Arrived in Jerusalem, one of the first things I did, after worshipping in the Church of the Holy Sepulchre, was to call on my friend, Mr. Mansourroff, a near relative of the Governor-General of Moscow, Prince Dolgorouky, and himself a leading statesman of Russia, and leave with him, to be laid before His Blessedness, Nicodemus, Patriarch of Jerusalem, my letters of introduction. An invitation to come to the Patriarchate soon followed, and there I had the heartiest of welcomes. The Patriarch bade me "come thither whenever I had time and felt so inclined, to remember that he was my friend, and to ask for whatever I desired." Alluding to the letters of introduction, he said: "How is this? The Patriarch of Alexandria says you are an old correspondent of *his*, and you have not written to *me*. What is the meaning of it?" I responded that I had written to two of his predecessors, and my letters were unanswered. "Oh," said he, "they were old, and in infirm health, and had many troubles; their not answering did not *mean* anything. But write to me; I will answer your letters." (In a little over a year, I have had five letters from him.) The Patriarch had been so exceedingly kind in his expressions, that I fear that at first I gave him credit for using language of Oriental hyperbole, which he might be surprised to find taken literally; but I soon found that I was the recipient, directly and indirectly, of all kinds of attentions from him. There were naturally, in the weeks before Easter, many special services. I had always notice of these. At the Church of the Holy Sepulchre, where I very frequently attended, I had my regular place, with the Bishops. When I went on excursions into the country, as to Bethlehem, Hebron, Jericho, etc., I had letters securing to me every courtesy and kindness, from ecclesias-

tics and others, as "a special friend of the Patriarch." And so, at last, I summoned up courage to say to one of the Patriarch's Chaplains, whom I had come to know well: "There is one thing which I specially desire—to celebrate the Holy Communion according to the Anglican Rite in some part of the Church of the Holy Sepulchre. Greeks, Armenians, and Latins hold such a celebration at the Holy Sepulchre itself, Copts and Syrians hard by. I should like to hold such a service, for myself; but especially do I desire that, where so many Churches, differing as they do in so many things, thus unite in paying honor to our dear Lord, my own Church should be represented. The Patriarch told me to ask for anything I wished, and he is so kind he would not like to say 'No' to anything I asked, but he might feel that he could not say 'Yes.' But there are many rooms and passages about the church; perhaps, with his tacit permission, I might use one of these for the purpose. Do you speak of the matter before him, and see how he feels. If you think I could ask the favor of him, I will do so with all my heart. If this would be an embarrassment to him, I will say nothing more about it." The next day, I saw the Chaplain, who said he had spoken of the matter to the Patriarch, who had at once said: "Certainly, Dr. Hale can have the use of the Chapel of Abraham for the purpose, whenever he wishes it; and say to him that if he has need of anything for the service, he has only to ask for it." I had everything I needed, but in order to ask for something, I said: "There are two things for which I shall be very thankful—a piece of the bread that you use in the Holy Communion, daily, and to have a verger stand at the door of the Chapel, to say to the people who are in the habit of coming there to pray, that all is right; that, on the one hand, I am there by authority, and, on the other, that their coming in and going out quietly will not at all disturb me and those who worship with me." The Chaplain assured me that it should be as I wished, and then took me to see the Chapel of Abraham, showing me that while it was in a part of the church which travelers were not apt to visit, it was within the walls, and under the roof, of the Church of the Holy Sepulchre, and not more than thirty feet from the place where our Blessed Lord was believed to have been crucified—the sacrifice of Isaac by his father on "one of the mountains of Moriah" being commemorated as nearly as might be to the scene of the Great Sacrifice of which it was the type. There were some English friends at Jerusalem who I knew would be glad to join with me in such a service, and one of them being a Clergyman, I asked him to take some of the services with me; and so, beginning with Palm Sunday, we kept up a daily celebration there during the rest of our stay in the Holy City. I used the American Liturgy, my friend that of the English Church, until the last day, when, with my strong feeling of our indebtedness to Scotland, I felt that its Liturgy should be used there, and celebrated according to the Scottish Rite. After our own service on Palm Sunday, I attended the Greek Service, where the Patriarch, with several Bishops

assisting, officiated most impressively. During this service, the Patriarch called me to him, and gave me a palm branch, which I guard as a precious keepsake, bearing which he bade me follow him in the procession about the Tomb of our Saviour. After the service, I dined with the Patriarch, the Bishops, and some of the Clergy. One of the Bishops speaking to me of my service, I told him what a gratification it had been to me, and that it would be a pleasant thing for me to remember so long as I lived. He responded at once, "So it will be to us." This large-hearted Bishop, then the Metropolitan of Scythopolis, is now the Patriarch of Antioch.

While I was in Jerusalem, a very unusual event took place. A small church, having fallen into a ruinous condition, had been rebuilt, and was to be consecrated. I was bidden to come to the Patriarchate, at six o'clock in the morning, and join in the procession to the Church. The place assigned me in the procession was with the Metropolitan of Scythopolis, and next to the Patriarch. At the Church, I was placed with the Bishops. The services were of a very interesting character.

Soon after my arrival in the Holy City, I called on the Armenian Patriarch-elect of Constantinople, to whom, as I have said, I had a letter of introduction. One day, when I was at the Greek Patriarchate, an official came to announce to His Blessedness, Nicodemus, that the Sultan had signified his approval of his Armenian brother's election to Constantinople, and as soon as I conveniently could I hastened to tender my congratulations to this Prelate, with whom I had formed a pleasant acquaintance. The Armenian Patriarch of Jerusalem, whom I had seen at Constantinople, having returned home, sent for me to come and see him, though at the time quite ill, and confined to his bed.

The Easter Day at Jerusalem was one of the most memorable days of my life. The Patriarch told me to come to the Patriarchate about ten o'clock Easter-Even. There I met the Patriarch, the Bishops, and some of the principal Clergy, vested in their richest robes, and we went in procession through the streets, lighted by the Paschal moon and by flaming torches, to the Church of the Holy Sepulchre, where appropriate Easter-Even services were held. The Patriarch having suggested that it would be very pleasant for us to hold our Easter morning service at the same time, an official came, about half an hour after midnight, to conduct me through the dense crowd, to the Chapel of Abraham. It was very delightful, while officiating, to hear the distant sound of the Greek chant, in the same most venerable building, and to realize that in different tongues, and with rites not quite the same, we were engaged in a like service of Eucharistic joy, paying honor to Him who "by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life." The Greek service was much longer than the Anglican, and we returned, when ours was over, to the Sepulchre. I was standing very near to the Sacred Tomb, when the Patriarch entered it, and soon came out again, announcing, in Greek and in Russian, "Christos anastē!

Christos voskrēse!" (Christ is risen!) As he passed me, he took me by the hand and in a low voice repeated to me the glad tidings, "Christos anestē!" and told me the response I should make: "Alēthōs anestē!" (He is risen indeed!) At the conclusion of the service, about four o'clock, we returned to the Patriarchate in procession, to the strangely mingled light of moon and torches, there being now added that of various colored flames burnt upon neighboring house-tops. After a festal breakfast, I went upon the roof of the Church, to see the sun rise over Olivet, and then to my room, for a sleep of an hour or two, after twenty-four hours of wakefulness. I was bidden not to be long absent, for I was to join the procession which, between ten and eleven, went again from the Patriarchate to the Church, for other services. Arrived at the Church of the Holy Sepulchre, we went to the part of it which belongs specially to the Greeks. This is called the *Anastasis*, or the Church of the Resurrection. It is very noticeable how our Eastern brethren, making much at all times of our Lord's resurrection, seem to enter into the spirit of St. Paul's words: "Who is he that condemneth? It is Christ that died, yea rather that is risen again." After a short service, the Patriarch took his seat on his throne within the Sanctuary, and read, in Greek, the first verse of one of the Easter Gospels. Then a Bishop read the same verse in Arabic, and other Ecclesiastics read it successively in Slavonic, in Russian, in Turkish, in English, in Latin, and in French; and there were those present in the large gathering, from well nigh "every nation under heaven," to whom each of these tongues was familiar. Then the bells rang, and another verse was read, in like manner, and then again another, until the Gospel was finished. At its close, the bells rang a long and merry peal. After this, the Bishops present went up to the Patriarch, kissed and embraced, and exchanged the Easter greeting: "Christos anestē, alēthōs anestē." Then, Patriarch and Bishops sitting in chairs placed before the *iconostasis*, corresponding partly to what we might call the "choir screen," the Patriarch holding in his hand a picture of the Resurrection, the Bishops a like picture or a copy of the Gospels, first the Clergy, and then the people, went to pay their respects to their Chief Pastors, kissing first the book or picture held in the hand, and then the hand itself, and giving the Easter greeting. I followed among the last of the Priests, but the Patriarch would not let me kiss his *hand*, as *they* did, but kissed and embraced me before all, as if I had been a Bishop, the Metropolitan of Scythopolis (now the Patriarch of Antioch) and others following his example.

Time would fail me to tell of the interesting things I saw and heard in the three or four weeks I spent at Jerusalem, among the most eventful and satisfying weeks of my whole life. The time came for me to leave, for I had engagements in Europe. It was with real sorrow that I bade adieu to His Blessedness Nicodemus, Patriarch of Jerusalem. He had been so thoughtful and affectionate, that I could not resist saying to him: "Had you been my own father, you could not have been more

kind." "Now, do you mean that," was his response, "or are you saying it merely out of compliment?" "I never said a truer word in my life," I answered, "for I cannot think of anything you could have done for my pleasure or advantage here that you have not done." He seemed much affected, and, embracing me, gave me his blessing, and assured me of his prayers.

In giving an account of the appearance and manner of the Patriarch of Jerusalem, perhaps I cannot do better than to quote from a letter I received, not long since, from Canon Liddon, dated "Mount of Olives, Jerusalem, May 3, 1886." He says: "I have had the happiness of seeing a great deal of the Orthodox Patriarch, . . . and I heartily echo your words about him. The Patriarch is a very remarkable man—as we should say in England, a strong man. He would be distinguished in any position in life. As he sits in his chair, and receives visitors of all kinds, with the resource and tact and dignity which are his characteristics, I am reminded of Raffaele's picture of Pope Julius II, only there is an unworldliness in the look, as well as in the speech, of Nicodemus, which it is no lack of charity to say was wanting in Julius. His personal ascendancy was, I think, remarkably displayed in the way in which he awed, by a look, the unmanageable crowds in the Church of the Holy Sepulchre, on Easter Eve and Easter Day; and the impression one thus gains about him is confirmed by conversation on any subject of religious importance."

The Patriarch gave me letters to the Metropolitan of Nazareth, the Archbishops of Mount Tabor and Irenopolis, and to the leading Priests at Nablous and Tiberias. The Metropolitan of Nazareth was exceedingly kind, and yet I was quite taken aback by his reception of me; for when I handed him my letter from the Patriarch, his first remark was, "You ought not to have called on me." "Why not?" I ventured timidly to inquire. "Because it was my place to call on *you*." "But you," I replied, "are a Metropolitan, and I am but a Priest." "Never mind," said he; "if I had known you were here, I should have called on you." It seems he had heard from the Patriarch about me before I came. After a pleasant call, when I rose to take my leave, he accompanied me, acting as my guide to various sacred places; and when at length we parted, and I went to my tent, he quickly followed and returned my visit. He seemed a very earnest and devout man. One thought he gave me is a very pleasant one to have associated in the mind with memories of the place "where He was brought up." We were speaking of Church unity, and I said that while my constant prayers and most earnest labors were directed toward bringing it about, I doubted if I should ever see the longed-for result. "Oh, but you will," was his eager response. Then, comprehending his meaning, I said, "I mean not in *this* life." "But," he answered, "the unity of the Churches is coming, and coming soon, and whether we see it in this world, or from the next, what is the difference?" What a blessed thought it is, that if we do God's will, the

end *will* be attained; and whether we see it *here*, or from *there*, what is the difference? "He that soweth and he that reapeth shall rejoice together." I was too short a time in Nablous to present my letter, and at Mount Tabor the Archbishop was absent. At Tiberias, the Priest showed me some very ancient ruins, which he believed to have dated, in part at least, from our Lord's time, and over which, incorporating them into the building, he hoped to erect a Church. At Damascus, the Archbishop of Irenopolis was in charge during the vacancy of the Patriarchal See, the venerable Hierotheus, from whom I had received several kindly letters, having died while I was in Jerusalem, and his successor having not yet been appointed. Books which I had sent the late Patriarch were shown me in the reception-room.

In conclusion, I may be permitted to mention a matter growing out of my visit to Jerusalem. The Patriarch had told me much of the Theological School of the Holy Cross, a short distance from the city, an institution in which he was greatly interested. Wishing to give a slight token of my appreciation of his kindness, I told him, as I was leaving, that I should send him from London, some books for the library of this Seminary. He seemed much gratified by my promise. When I came to England, I mentioned the matter to a few friends, who asked that they might add their gifts to mine. The result was, that before returning to America, I was enabled to send a box containing about \$200 worth of books, the gift of the Bishops of Durham and Salisbury, the Archdeacons of Rochester and Bristol, Canons Liddon and Bright, the Rt. Hon. A. J. B. Beresford Hope, M. P., and others. These gifts were most highly appreciated by His Blessedness. A recent letter from the Patriarch tells me of the receipt of some valuable books presented by the University of Cambridge. Canon Westcott and Dr. Swainson had promised me to use their influence toward obtaining such a grant from the most valuable publications of the University.

I need hardly say to any who know me, or to many who know of me, that in my visit to the East, I did not go as a flatterer, any more than as a fault-finder. I was always thoroughly an Anglican. But with those Eastern brethren, I took the ground that we were not only followers of one Lord, but that, in most important points, our respective Churches were in full agreement. I believed that they did not always understand us, or we them, so there were not a few seeming differences. I was convinced, however, that many of these were apparent, rather than real. I always avoided controversy, when I could do so with courtesy, but was ever ready to give, and to ask for, *frank explanation*, when I had reason to think mistakes might exist on either side. Everywhere I was received as a brother in Christ, with the utmost kindness. God grant that those so linked to us in faith, hope, and charity now, may be joined in the bonds of an external Communion when it shall seem good in His eyes.

A TRANSLATION
OF
LETTERS RECENTLY RECEIVED
FROM THE
PATRIARCHS OF ALEXANDRIA AND JERUSALEM.



† SOPHRONIUS, BY THE MERCY OF GOD, POPE AND PATRIARCH OF THE
[L. S.] GREAT CITY OF ALEXANDRIA AND OF ALL EGYPT.

*Most Reverend Priest, Charles R. Hale, the beloved and most dear
Child, in the Lord Jesus, of our Humility, Grace be to your dear
Reverence, and Peace from God, with the assurance of our Prayers
and Blessing.*

Returning to Alexandria from the place where we went for rest, in the Island of Leros, we found at the Patriarchate proofs of the filial affection toward us of your dear Reverence, viz.: "The History of the Patriarchate of Alexandria," and of that "of Antioch," by that learned theologian Neale, now at blessed rest; and, with these, "The New Testament," and the "Rudiments of Theology," of the Very Reverend Archdeacon John P. Norris, given to our Humility at the instance of your Reverence, and the photographic *fac-simile* of the *Codex Alexandrinus* (which, in former times, belonged to the Church of Alexandria), and which, at the instance of the Most Reverend the Archbishop of Canterbury, and at the request of your dear Reverence, was given by the honored Trustees of the Library of the British Museum.

We are at a loss for words adequately to express the sentiments which fill our hearts, in view of the proofs of affection for our Humility, and of reverence for the Church over which we bear rule, shown in time past, and now also, by your Reverence. Instead thereof, we pray God the Rewarder to recompense you in this present life, granting you continued health and length of days, and in the better life to come to give you a crown of righteousness, as one who has fought well the good fight for the unity of the Churches of God, which unhappily are divided. We pray him also to strengthen you in your untiring labors. May His grace and boundless mercy, with our prayers and blessing, be with your Reverence. Amen.

The Pope and Patriarch of Alexandria,

† SOPHRONIUS,

Your fervent well-wisher in Christ.

Alexandria, December 18, 1885.

† NICODEMUS, BY THE MERCY OF GOD, PATRIARCH OF THE HOLY CITY
JERUSALEM AND OF ALL PALESTINE.

*To the Very Reverend the Dean of the Cathedral Church at Davenport,
in the United States of America, the beloved Son, in Christ our God,
of our Humility, Charles R. Hale, Grace be to your dear Reverence,
and Peace from God.*

Receiving, with much fatherly affection, the filial letter of your beloved Reverence, dated the 5th of last month, we derived from it great pleasure—in the first place, because it told us of your safe arrival in the United States of America after your long absence from it, and then because it informed us of your appointment as Dean of the Cathedral Church in Davenport. Well knowing the virtues with which you are adorned, having made proof of them whilst you were in this Holy City, our Patriarchal See, we were delighted at your just and worthy appointment, and from the bottom of our heart we congratulate you upon it, praying Almighty God to grant you strength and power for the fitting discharge of the duties entrusted to you, and that you may show yourself approved in all things.

Expressing thus our congratulations and prayers, we assure you that we have always a most pleasant remembrance of you, and shall ever have an unchanging, fatherly affection for you. Nor do we forget your good disposition, and the honor and reverence which you always showed toward our most holy Mother of Churches, nor how, through you, leading Bishops of the Anglican Church, both in England and America, have expressed their sentiments of kindness and regard; wherefore, in our prayers to our true God and Lord Jesus Christ, we do not forget to seek from Him that, filled with mutual love, we all may be one, united in one Holy, Catholic, and Apostolic Church, in the unity of the Spirit speaking to us through the Apostles, those heralds of God, and through the General Councils.

Our mutual friend, the Rev. Arthur Carr, has sent to us lately some valuable books, presented to us by the Senate of the University of Cambridge—a gift which greatly pleased us, both on account of the dignity of the givers and the value of the books given.

During the Easter season lately past, we had here the Rev. Henry P. Liddon, D.D., Canon of St. Paul's, London. We were greatly pleased to make the acquaintance of this learned man, who most devoutly took part in all the holy Services of the Sacred Passion and of the Glorious Resurrection of our Lord.

Asking you to give our greeting in the Lord to the Most Reverend the Bishop of Iowa, and to say that we would most thankfully receive a copy of the book of which you tell us, we make an end to this letter, awaiting with an affectionate interest news of your welfare, and invoking upon you the grace of God.

In the Holy City Jerusalem, June 28, 1886.

† NICODEMUS, of Jerusalem,
Who prays for you.

Requiem Services.

*Sitivit anima mea ad Deum fortem, vivum : quando veniam, et
apparebo ante faciem Dei?—PSALM xlii. 2.*

Requiem Services,

BEING THE ORDER OF THE

Celebration of the Holy Communion

WHEN THERE IS A BURIAL OF THE DEAD,

OR

ON BEHALF OF THE FAITHFUL DEPARTED,

AND ALSO

AT THE BURIAL OF A CHILD,

WITH THE

Office of the Dead,

AND AN

Introduction on the Ritual and other Arrangements at
Funeral Services,

BY

✓
WALTER PLIMPTON,

HONORARY SECRETARY OF THE GUILD OF ALL SOULS;

AUTHOR OF "THE WAITING CHURCH," A COMPILER OF "THE ALTAR HYMNAL," &c., &c.

Oxford & London:

A. R. MOWBRAY & Co.,

1887.

London:

F. HOMEWOOD, PRINTER, 57, SHOE LANE, E.C.

1887.

*This Work is affectionately Dedicated to my
Brethren of the Guild of All Souls, in humble
thankfulness, that, under God, the Guild has been
permitted to do much for the Restoration of Catholic
Faith and Practice concerning the Departed.*

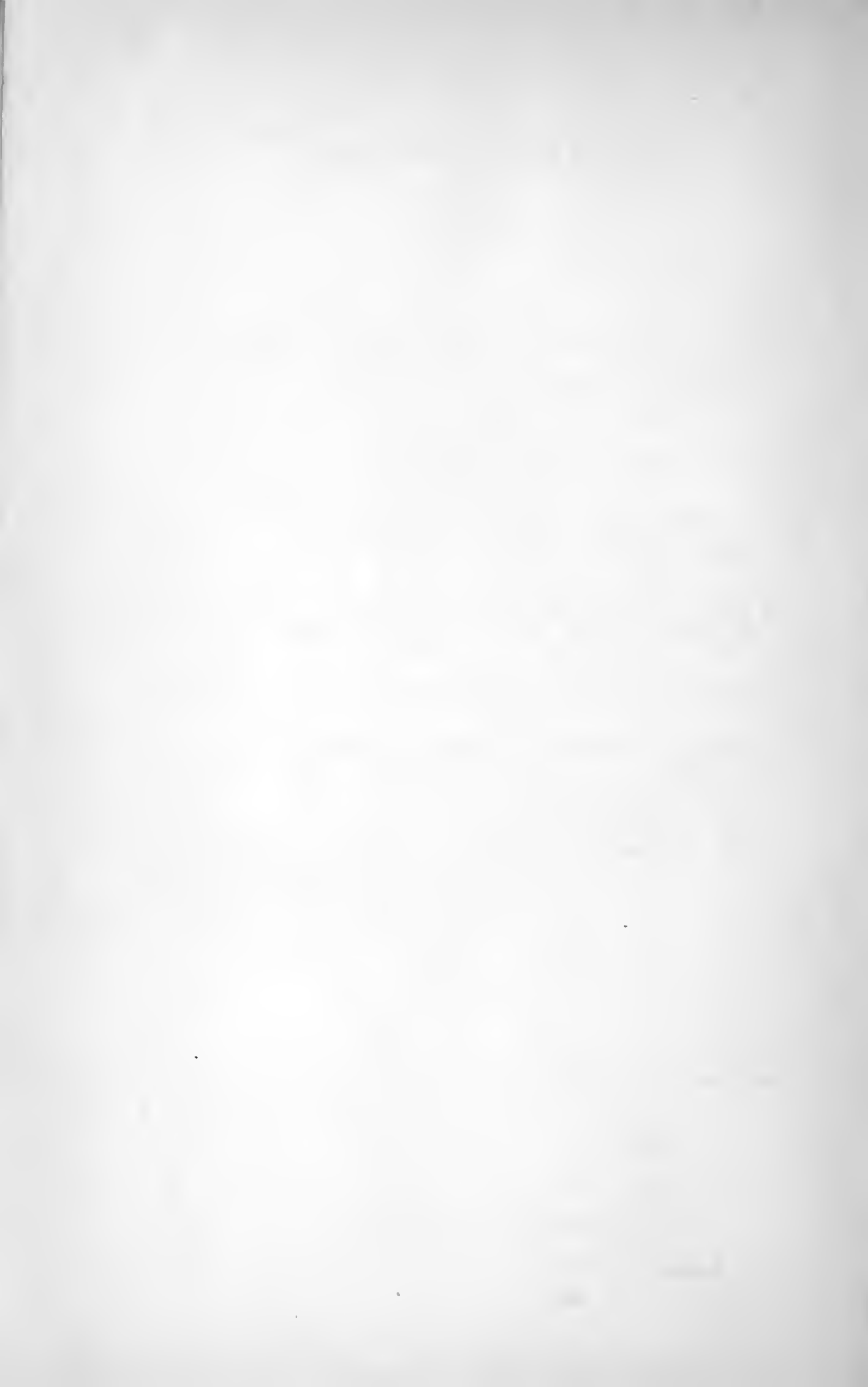


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PREFACE.



FOR many years past there has been a gradual improvement in all matters relating to the Burial of the Dead, and with a more decent and reverent method of burial have come a return to brighter and more Christian ideas on the subject of death, and a deeper and truer realisation of the truths involved in the great doctrine of the Communion of Saints. As a natural and logical result, prayer for the departed once more occupies its proper place in the devotions of all devout Christians free from the prejudices and superstitions of Protestantism. With this revival of devotion there has happily arisen a desire to associate with the Funerals and Anniversaries of our loved ones, the Celebration of the most Holy Sacrament of the Altar, therein to plead that one All-sufficient Sacrifice, through which both the living and the dead obtain pardon and life, and in which the living have communion with the departed. The present work is mainly an attempt to assist in satisfying this desire, as well as to supply a want that has been felt, by providing, in a complete and convenient form, an arrangement of the Service for such occasions, drawn up in strict accordance with Catholic precedent and practice.

The introductory portion of the book is concerned with the ritual arrangements at Funerals and other Requiem Services, and every effort has been made to ensure accuracy and to avoid the suggestion of fancy ritual devoid of any authority. It will be found that the ritual directions in the introduction, and in the body of the work are ample for a most complete rendering of the various services, but, while this is the case, the Editor does not wish to suggest that in all places it is possible, or even, in some cases, desirable that all the ceremonies described should be, at once, adopted, or even attempted. It is, however, everywhere possible for the simplest ritual at Requiem Services, as at others, to be correct, and to follow some well-known rule in preference to personal fancy, or to mere local custom, which, perchance, may be neither convenient nor edifying.

The Editor, however, would wish to press three points upon those who desire that the last Offices for the Departed should be performed with a reverent regard to Catholic tradition: i. st, he would urge that, upon all occasions, Funeral Services should be rendered chorally, and with a due solemnity; ii. that in all cases the coffin should be surrounded with lights, speaking of Christian joy, and teaching that, although the body be cold and dead, the soul still lives, and is even now in the warmth of the rays of that Light, which is the true Light of the World, and iii. that the use of Incense, even if it be used at no other time, should be more generally restored at the Burial of the Faithful Departed. In the ritual revival of the past thirty years, Incense, for some unaccountable reason, has been much neglected, and at the present time, the Churches in which it is used in Divine Worship are but few, while, in some places, its use, although once commenced, has been abandoned.* This, to say the least, is most surprising, as for no other ritual adjunct can so much Scriptural authority be adduced, and Incense, we are also told, forms a prominent feature in the worship of Heaven. It is most beautifully symbolical, especially in connection with the Holy Eucharist, as it denotes, not merely prayer, but intercessory prayer, wafted heavenward and made acceptable to the FATHER, through the Merits and Mediation of CHRIST, Who ever liveth to make intercession for us.† If more recommendation be needed, it has been universally used by the Christian Church from the very earliest times, and probably from the days of the Holy

* The Editor fears that the prejudice which exists against Incense is in great measure due to want of moderation in its use, and to the not uncommon practice of permitting the Church to become filled with heavy clouds of smoke from half-burnt or improperly prepared charcoal. In the Greek and Continental Churches the Incense, to the sight is but a slight, blue cloud, and, its use, is chiefly perceptible through the sweet odour which at once pervades the building.

† Incense, it has been beautifully said, symbolises not only earthly prayers but the unexpressed prayers of the Saints and the voiceless prayers of the holy dead, blended and made one with the Eternal Intercession of the Great Mediator.

Apostles themselves, and, it is certain that, from a very early date, it has been invariably used in connection with the Burial of the Faithful Departed. This is not the place for a lengthy dissertation on the use of Incense, but it may be mentioned that in the Eastern Churches, Incense is offered not only at the Holy Eucharist, but in nearly every Service; at Funerals the Priest goes to the house to cense the corpse, and when the Procession sets forth he carries a light, and is preceded by the Deacon with Incense, which is again used at the grave. The present Roman Use, while restricting Incense at Requiem Masses to the Offertory and Consecration (the points in the service where the Sacrifice of the Great Intercessor is more especially represented and pleaded), orders it to be used at the Absolution after Mass, and also at the grave, and, in the Burial Office for Children, the body and the grave are both censed. The old Sarum Use made a much more elaborate use of Incense at Funerals; not only was it used during the Mass at all the usual times, but the Deacon was directed to cense the corpse at the Introit, Gospel, and Offertory, and at the subsequent Absolutions the body was again censed on three separate occasions. Incense was used after the blessing of the grave, and again after the last Absolution, and, finally, the body was once more censed before being covered with earth.

The Editor has felt compelled in some measure to recognise the unhappily increasing practice of making the principal Choral Eucharist on all Sundays and Holy Days merely a *Missa Cantata*, even in Churches provided with a large clerical staff, but he cannot refrain from availing himself of this opportunity of protesting against such a maimed rendering of the most solemn Service, as contrary to the practice of the ancient Church, and to all liturgical rule. Such a Service can only be defended, or considered permissible, where the Church is served by but one or two Priests.

All the ritual directions and the supplementary portions of the Service are from present Roman Use, and the old English or Sarum Use; where both Uses are identical (as in many parts), the particular matter is printed across the page, but where they differ the two Uses are printed in parallel columns, that according to Rome being given on the left hand, and that according to Sarum on the right hand side of the page. The special Introit, Collect, Epistle and Gospel appointed in King Edward the Sixth's 1st Prayer Book are also given in full.

The whole of the ancient Office of the Dead—Vespers, Mattins and Lauds—is included in the work, the Roman and Sarum variations being plainly indicated.

For the chapter on the Ritual Music of the Collect, Epistle, and Gospel, and for the Ritual Music in the main body of the work (both Roman and Sarum Use being given in each case), the Editor is indebted to the Rev. G. H. Palmer, and the chapter on the Liturgical Colours for Requiem Services has been most kindly contributed by an eminent liturgical scholar. In the latter, the statement that "Green" was often used in the middle ages as the Funeral Colour, will, no doubt, be a surprise to some, and to many the use of this colour will probably appear startling, and very incongruous, but a little reflection will show that it is not so very unsuitable as it may seem at first. Green, the colour of nature in the early spring, has ever been considered a symbol of the Resurrection, in the blessed hope of which we lay the bodies of our loved ones to their rest, and therefore a black Vestment decorated with green orphreys would seem even more appropriate than one of black with white orphreys, white being regarded by the Church as the emblem of purity and festal joy.* As will be found stated in the chapter referred to, black is the colour all but universally prescribed for use at the Funerals of Adults, and the Editor ventures to think that the few variations, when dark blue or violet was substituted, were more due to an insufficient supply of Vestments than to any other reason. It is certain that black was used liturgically from the very earliest times: to mention but one instance, we are told that in the year 476, Acatius, the Patriarch of Constantinople, clothed himself, the episcopal chair, and the Altar in black, as a sign of grief, and in the first complete sequence of ecclesiastical colours, that of Innocent III (drawn up before he became Pope), the chief liturgical colours are said to be four, viz., White, Red, Black and Green. There is no doubt that in many old Uses black was extensively employed, e.g., for Advent, the Candlemas Procession, Ash-Wednesday, Passiontide, and Rogations, as well as for Good Friday, and the Burial of the Dead, but gradually it became restricted, as in the present Western Use, and in that of the Greek Orthodox Church, to the two latter occasions. The Editor, therefore, in the following pages, has not hesitated to direct its use as the proper colour at Requiem Services.

* The eminent French Ritualist, the Père Le Vasseur, speaking of the common custom of decorating black Vestments with white orphreys, says, "Cet usage paraît réprouvé par le Cérémonial des Evêques (l. II. c. xi., n. 1.) L'Eglise, d'ailleurs, attache la pensée de la joie à la couleur blanche, il paraît donc peu conforme aux rubriques de s'en servir dans les ornements noirs." Cérémonial, Vol. 1. p. 56.)

For practical use, the Editor would hardly recommend the combination of green with black; red orphreys have the support of some authorities and would seem preferable, grey might also be appropriately used for the purpose.

In conclusion, the Editor has but to beg those who use this book to overlook its many imperfections, in the remembrance that the work was undertaken with a single eye to GOD'S glory, and in the hope that it may tend to promote the performance in a simple, real, loving, reverential and Christian spirit of the last of the seven spiritual, and seven corporal works of mercy "To pray for the dead and with the fear of GOD, to bury their bodies becomingly."

LONDON, *March*, 1887.

WALTER PLIMPTON.

Postscript—The Editor desires most earnestly to commend to the notice of all likely to have anything to do with the arrangement of Funeral Services, the following extracts from a valuable letter on the subject, recently published by a well-known and revered Priest. They appear to give the Christian view of death, and to make suggestions as to Burial arrangements, which exactly hit the happy mean which all should aim at attaining.

"1. I feel that already in this matter [that of Funeral Reform] there is more than a tendency to run into extremes. While we protest against undertaker's gloom and the black materialistic way of looking at death, we must take care not to lose sight of the penal aspect of death and its relation to sin. Death is a penalty, though it is for the faithful the gate to a joyful resurrection. Therefore, I hold that Funeral Services, customs, and observances, while they express the firmest faith in the Resurrection, should never omit the expression of sorrow for sin and the aspect of humiliation. Hence, I feel that the constantly increasing use of flowers is to be deprecated. Especially do I deprecate the use of masses of white flowers for adults. One simple wreath or cross of red or purple, or dark-coloured flowers is sufficient. White, however little any of us think of symbolism, is certainly associated scripturally with innocence, and, therefore, is suitable for very young children only. Then the custom of complimentary wreaths with cards attached is to my mind as vulgar as the old hatbands and plumes, &c. I would earnestly set my face against them. Sometimes guinea after guinea is thrown away in this way. And the custom is just one which rapidly tends to become a tax, and at the same time to lose all meaning.

2. I think the reaction against plumes has carried us too far when the use of a decent pall is so commonly dispensed with. There is something to my mind most wretched and neglected—I had almost said indecent—in the appearance of a bare coffin without a pall. Certainly the ancient English custom was to use a pall, and I think we should do well to encourage it. It would be very desirable that every church should have one or more palls to lend, or, rather, I should say, to use officially at funerals. Violet would be preferable to black, no doubt.

3. Even in regard to personal mourning we may easily go too far in our reaction. Let us regard our "mourning," for which there is plenty of Scriptural support, not only as an expression of honest natural sorrow at our temporary separation, but let us regard it in a religious light as reminding us of that penal aspect of sin to which I have alluded, "*Death* came into the world by *sin*."

4. Then the same remarks apply to the exaggerated tone of triumph that seems to me so painfully manifested at some choral Funerals in regard to choice of hymns and music. The Psalms of our Burial Office speak a different tone to that. We have to assist at the funerals not of great and illustrious Saints, but of ordinary Christian sinners."

*. The whole of the ancient Canon is given in its proper place in the Service, but some clauses have been placed within brackets as they seem unsuitable for use after the act of Consecration is complete. The learned Editor of "*Notes on Ceremonial*" says, on this point: "These passages are survivals from a more ancient arrangement of the Canon in which they occurred before the Consecration of the elements; and though considerable ingenuity has been exercised by various writers in attempts to justify the retention of such expressions in their present position in the Roman Missal, it seems scarcely desirable that the use of them should be voluntarily re-introduced by English Priests."



1. Of the General Arrangements at the Funeral of an Adult, and for other Requiem Services.

(As the general arrangements prescribed by both Roman and Sarum Use differ but little, it has been thought sufficient to give the Sarum variations within brackets, in the body of the text.)

THE Altar should be vested in a black antependium and should be unadorned, except for its usual furniture, the Cross and Candlesticks; the latter should be furnished with candles of yellow or unbleached wax. At Solemn Offices six candles should be lighted: at others, but two as usual. (*Sarum*: Four lights only at Solemn Services.) The usual carpeting of the Altar steps will be removed, only the predella, or footpace, remaining covered with a violet or black carpet. The Altar cushion or desk should have a black veil, and any lecterns in the Chancel or Sanctuary should be covered in a similar manner.

If the Blessed Sacrament is to be offered in the presence of the body of a departed person, or, in its absence, as a part of the Funeral rites, the Church may be hung with black hangings, and the Pulpit, if a Sermon is to be given, should also be covered.

The Credence, covered with a plain white linen cloth, should be furnished with the Cruets and other necessities in the usual manner, and the Acolytes' Candlesticks, provided with candles of unbleached wax, should be in readiness. The Processional Cross should be placed near the Credence. If candles are to be distributed to those in the Choir, they should be in a convenient place ready for distribution at the proper time.

In the Sacristy, the Vestments for the Sacred Ministers will be arranged as usual. (*Sarum*: The Deacon and Sub-deacon should wear Dalmatic and Tunicle on All Souls' Day, and at the Funerals and Anniversaries of Bishops, but on other occasions they minister without, as in Lent). Surplice, black Stole or black Cope, or both Stole and Cope for the Officiant at the preliminary Offices, should be also provided. (*Sarum*: A Cope is not enjoined.) Strictly speaking, the Priest who officiates at the Burial Office should be also the Celebrant at the Solemn Celebration of the Blessed Sacrament about to follow, but, even if this be so, there is no authority for wearing an Alb at the Burial Office, and under no circumstances should he be assisted at that Service by Deacon and Sub-deacon in Dalmatic and Tunicle. At the conclusion of the Lesson, the Officiant (if he is to be the Celebrant), should withdraw to the Sacristy, with the Clergy who are to act as the Sacred Ministers, and they will there vest for the Celebration in the usual manner.

The Thurible, incense-boat, torches for the Elevation, and other articles should be in readiness in their usual places.

The Bier upon which the coffin is placed should stand at the eastern end of the centre aisle of the Church, just outside the Chancel gates; but if the departed be a Bishop or a Priest the body may be carried into the Chancel, and the Bier will then be placed in the centre of the Choir. The body should be placed with the feet towards the Altar, but the Roman Ritual makes an exception in the case of a Bishop or Priest, and directs that then the head should be towards the Altar. Four or six large candlesticks furnished with candles of unbleached wax should be placed round the Bier—if four, one at each corner, and, if six, then three on either side—

and should be kept burning the whole of the time the body is in the Church. The number of candles mentioned is the minimum that should be provided, but it is quite permissible to employ numerous others, in addition, and these latter, with propriety, may be lighted only during the Celebration of the Divine Mysteries. Care should be taken so to place the candles and the Bier that the Clergy and Choir may have no difficulty in passing by or round them.

It is in accordance with old English and present Roman practice to erect a Catafalque or Bier, covered with a Pall, and surrounded with lights, at the entrance of the Chancel, at all Solemn Offices of the Dead, although the body of a departed person may not be actually present; but according to Sarum Use the Catafalque is censured only when the body is present, or if it be the Anniversary of a Bishop or Dean.

At a Funeral but one Cross should be carried. When the Clergy of several parishes assist at a Funeral, the Cross of the Parish in which the body is buried should be used, or, when the Chapter of a Cathedral assist, the Cross of the Chapter will suffice.

If there be a Sermon, the Roman Ritual directs that the Preacher should deliver it habited in his ordinary dress, viz., cassock and cape, without either Surplice or Stole.

The Celebration of the Blessed Sacrament at, or in connection with, a Funeral, and also, if possible, on Anniversaries, should be fully choral.

II. OF THE OFFICE OF THE DEAD.

ACCORDING to ancient custom, the Office of the Dead (Vespers, Mattins, and Lauds), was always the preliminary part of the funeral solemnity, Vespers being said on the preceding evening, and Mattins and Lauds on the morning of the Funeral. Then followed the actual Burial Office, with the Solemn Celebration of the Blessed Sacrament, and in due course the interment.

If practicable, it is a good plan for the coffin to be conveyed to the Church on the evening before the Funeral, and then the whole of the Offices (as well as the Holy Eucharist), can be sung in the presence of the body.

The arrangement of the Altar, &c., will be as described in the preceding section, and the Priest will wear a Surplice and black Stole or Cope, or both Stole and Cope. The Cantors, also, may be vested in black Copes, if the Office be sung solemnly, and the Acolytes' Candlesticks should be furnished with candles of yellow wax.

According to Roman Use the Officiant wears his Cope throughout the Office, but by Sarum Use only assumes it just before the Antiphon to the *Magnificat* or *Benedictus*, and then retains it for the remainder of the Office.

Vespers and the other Offices commence, at once, with the chanting of the Antiphons and Psalms.

On All Souls' Day, on the day of the Burial of a departed person, and on the 3rd, 7th, and 30th days after death or burial, as well as on Anniversaries, the Antiphons should be said entire both before and after the Psalms and Canticles according to Roman Use, but this does not appear to have been the custom at Sarum.

At the commencement of the Antiphon to the *Magnificat*, or, at Lauds, to the *Benedictus*, the Acolytes light their candles, and stand with them in their usual place before the Altar, *i.e.*, on the lowest step, and as far apart as the length of the Altar, remaining there until the repetition of the Antiphon, when they return to the Officiant, who has remained standing in his place throughout the Canticle.

There would seem to be no authority for the incensation of the Altar in the Office of the Dead, either at the *Magnificat* or *Benedictus*.

When the repetition of the Antiphon is concluded, all kneel, the Officiant alone standing to say the concluding Collects. Psalm 146 at Vespers, and Psalm 130 or 145 at Lauds are not sung, but should be monotoned by the choir. By Roman Use these are omitted on All Souls' Day and on the day of the death or burial of a departed person.

After the Collects, according to Sarum Use, the Officiant says *May they rest in peace*, and the Choir respond *Amen*; but the conclusion according to Roman Use is as follows :

Officiant. Rest eternal grant to them, O LORD.

Choir. And let light perpetual shine upon them.

Then all rise, and the Cantors sing,

May they rest in peace.

Choir. Amen.

After this all retire to the Sacristy in the usual manner, unless some other Service is to follow immediately.

III. OF THE COMMEMORATION OF ALL SOULS.

THE Commemoration of All Souls is observed on the 2nd of November, except it be a Sunday, and commences with Vespers of the Dead, which should be said on the afternoon or evening of November 1st, immediately after the 2nd Evensong of the Feast of All Saints.

If November 2nd be a Sunday, the Commemoration must be on the 3rd, and then the Vespers will be said immediately after Evensong on Sunday, and not on the Saturday. No Feast should be transferred to the day of the Commemoration, but if November 2nd be a Sunday, and November 3rd the Feast of the Dedication, or Patron of the Church, then the Commemoration of All Souls must be observed on the 4th, Vespers being said after Evensong on the 3rd.

In the Church should be prepared the Catafalque with candles in the usual manner.

The Altar will be vested as usual for the Evensong of All Saints', or of the Sunday, but, if possible, the black antependium should be placed under the other one; this will be found more convenient than bringing it from the Sacristy before the commencement of the Vespers of the Dead.

A black Cope for the Officiant should be in readiness at the Credence, and if there be Cantors in Copes, black Copes should be provided for them in a convenient place.

At the conclusion of the Evensong of the Day, the white or festal antependium and other hangings, together with any vases of flowers, should be removed, and the candles at the Catafalque should be lighted; the Officiant and the Cantors^s will then remove the Copes they have been wearing and assume the black Copes prepared for them.

But if the Officiant at the Vespers of the Dead is not to be the same as at the Evensong of the Day, the Priest who has officiated at the latter will retire to the Sacristy, with the Acolytes, immediately after the conclusion of the Service, and the Officiant at the Vesper Office will enter and proceed to the Altar in the ordinary way, and, without kneeling to say the usual prayer at the Altar step, go to his place, when the Vespers will commence at once, and be sung solemnly in the manner described in Section II.

There should be but one Collect, which should be said with the full ending.

The Commemoration of All Souls has no Second Vespers.

2. Of the Days on which it is not permissible to Celebrate the Blessed Sacrament for the Faithful Departed.

REQUIEM Celebrations of the Blessed Sacrament are of two classes, and are generally distinguished as ordinary and privileged. Under the title of privileged are included, (I) A Celebration in the presence of the body of a departed person; (II) One directly connected with the obsequies of a departed person, although, from special causes, the body may not be actually present; (III) Those on the 3rd, 7th, and 30th days after death or burial, and (IV) those on Anniversaries. All other Requiem Celebrations, either for a particular soul, or for all the Faithful Departed, (except on All Souls' Day, which has a special privilege) are termed ordinary.

As a Parish Priest is bound to celebrate, or to provide a Celebration of the Blessed Sacrament, on behalf of his parishioners on all Sundays and Holy Days of Obligation, it is incompatible with this duty, as well as out of harmony with the observance of the Solemnity, for the Celebration, on such days, to be for the Departed, but while an ordinary Requiem Celebration is prohibited, it is permissible, on these days (with some exceptions), to celebrate one of the privileged class, provided it be an additional Celebration, and does not supersede that proper to the day. When, on such days, from deficiency of Clergy, or other cause, it is impracticable to have more than a single Celebration, the Requiem Celebration, even if it be part of the Funeral Rites, must be postponed to the first vacant day on which such a Celebration would be permissible, and the same rule applies in the case of a Funeral or Anniversary occurring on those days when a Requiem Celebration is absolutely prohibited, *e.g.*, on one of the three last days of Holy Week, or on Easter Day.

1. A single Celebration* for a departed person, in the presence of the body, is permissible on any day, except the three last days of Holy Week, Easter Day, Whitsun Day, Christmas Day, Epiphany, Ascension Day, (also on the Feasts of Corpus Christi, and Assumption B.V.M.), and on the Feasts of the Nativity of S. John Baptist, S. Peter, and All Saints, and on those of the Dedication, and principal Patron or Title of the Church.

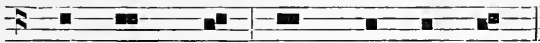
** Strictly, this should be Solemnly Celebrated, but it may be a Low Celebration, if from deficiency of Clergy or Choir a Solemn Celebration cannot be provided.*

2. One Solemn Celebration for a departed person on the day of death or before the Burial, in the absence of the body, which, however, must be in a special place near the Church, may be celebrated on any day, except those named in Section 1, and the 1st Sundays in Advent and Lent, Passion Sunday, Palm Sunday, Low Sunday, Trinity Sunday, Ash Wednesday, the whole of Holy Week, the Vigils of Christmas and Pentecost, and the days within the Octaves of the Epiphany, Easter, and Pentecost.
3. One Solemn Celebration for a departed person, if the body has been buried the day before without a Celebration of the Blessed Sacrament, *or* on the day of burial, if the body be neither present nor in the proximity of the Church, *or* after having notice of death, if the departed died under such circumstances that the body cannot be present, *or* on the 3rd, 7th, and 30th days after, *or* on the Anniversary of the death or burial may be celebrated on any day, except those named in Sections 1 and 2, and the Feast of the Circumcision, those of the Purification, Annunciation, (Visitation, Conception, and Nativity) B.V.M., the Apostles, Evangelists, S. Stephen, Holy Innocents, and S. Michael and All Angels.*
4. Other, or all ordinary Celebrations of the Blessed Sacrament for the Departed, whether Solemn or Low, are prohibited
On any Feast Day which is a Double.
On any Sunday.
From the Vigil of the Nativity to the Octave of the Epiphany, both inclusive.
On Ash Wednesday, and during Holy Week and Easter Week.
On the Vigil of Pentecost and during Whitsun Week.
On the Feast of Corpus Christi and during the Octave.

*The Feasts of the Transfiguration of our LORD, of the Holy Name of JESUS, and of the Invention and Exaltation of the Holy Cross, must also be placed in the list of prohibited days if they are observed with that solemnity to which they are entitled by all ancient rule.

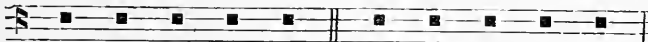
3. Of the Ritual Music of the Collect, Epistle and Gospel at Requiem Celebrations of the Blessed Sacrament.

THE Collect or Collects, according to Roman Use, are monotoned, the Epistle also, except when an interrogation occurs, *e.g.*



O Death.....sting? O grave.....vic - to - ry?

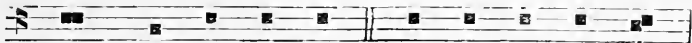
The Gospel is inflected in the usual way, *i.e.*, by making a descent of a minor third on the 4th (or the nearest emphatic syllable to the 4th) syllable before a full point. If, however, the final word of any sentence be a monosyllable, the inflection is made on the syllable immediately preceding it. The interrogations are treated in the same way as in the Epistle. Example :—



The LORD be with you. R And with thy spi - rit.

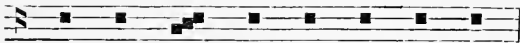


The Ho - ly Gos - pel..... at the twenty-first verse. R Glo - ry..... O LORD.



My brother had not di - ed. Be - liev - est thou this?

The last phrase of the Gospel is inflected thus :—



re - sur - rec - tion of dam - na - tion.
come in - to the world.

According to Sarum Use the Collect is monotoned, ending as follows :—



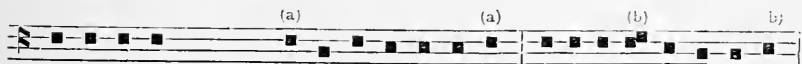
world with - out end. A - men or ev - er and ev - er. A - men.

Before the Collects, is said—



The LORD be with you. R And with thy spi - rit. Let us pray.

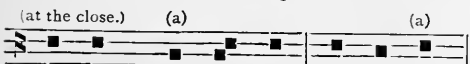
The last two clauses of each sentence of the Epistle, and the two clauses preceding a quotation, when practicable, are chanted to the inflections *aa* and *bb*, given below ; except that the first inflection *aa* is alone used at the conclusion.



The E - pis - tle is written..... to the Thes - sa - lo - ni - ans, be - gin - ning at the thirteenth verse.
or The por - tion of Scrip - ture..... se - cond book of Mac - ca - bees, for - ty - third verse.



I would not..... con - cern - ing them which are a - sleep, that ye..... which have no hope.



(at the close.) Where - fore..... an - o - ther with these words.

At the Gospel, the single cadence *c* is used instead of the inflection *bb* in the Epistle, in all other respects the chant is the same, and is regulated on the same principle.

Interrogations are chanted to the inflection *dd*.



The Ho-ly Gospel is written..... Gos-pel ac-cord-ing to S. John, be - gin-ning..... verse.



Ky Glo - ry be.....LORD. At that time, Mar - tha JE - SUS ; LORD if Thou hadst been here,



my brother had not di-ed. Sox of GOD which should come in-to the world. Believeest thou this ?

Before the Gospel, *The Lord be with you*, &c., is said, as before the Collects.

4. Of the Liturgical Colours used at Requiem Services.

THERE is no doubt that the written law in most of the Dioceses of Western Christendom gives black as the colour for the Burial service of grown up men and women. In England we find black directed at Sarum, (Bodleian, Rawlinson, M.S., A. 387), Wells, Exeter, Lichfield, Hereford, London, and Canterbury : and in use in innumerable inventories.

But there are some exceptions. In the Roman *Sacerdotale*, printed at Venice in 1554, p. 179, the Priest is directed to wear a black or green Cope at the grave ; and the same direction is repeated in the Edition of 1579 (which professes to be revised in accordance with the decrees of the Council of Trent), and in a *Familiaris Clericorum*, printed at Venice in 1555. William Wells, Bishop of Rochester, left in 1443 to his Cathedral Church, a suit of green vestments "*pro exequiis*," and in the English inventories it may be often noticed that green is the colour of the orphrey for the black "requiem" vestments.

Some latitude was also allowed in the interpretation of the word black. Under the heading "black" in the middle ages were classed such colours as violet, purple, and dark blue. Thus violet was recommended to be used at Exeter for solemn obsequies. In 1346, Thomas Beck, Bishop of Lincoln, left to his Cathedral Church purple vestments for obits. The exclusive use of black for funerals would seem to be of eighteenth century origin.

The colour for children under the age of seven should be white. It will be found practically undesirable to extend the use of this colour to all young unmarried people. Cases may arise in which the use of white would be inappropriate, and yet the refusal of its use would be inconvenient.



The Order of the Holy Communion*

When there is a Burial of the Dead, or on behalf of the
Faithful Departed.

(R.)

The Psalm Judica me in the Preparation and the usual censings of the Altar at the Introit are omitted.

The Celebrant, instead of signing himself at the Introit, makes the sign of the Cross, with his right hand, over the book without touching it, the left hand meantime being placed on the Altar.

(S.)

At the Introit the Altar and Priest are censed as usual, the Deacon (at a Missa Cantata the Thurifer), will then, if the body of the departed person be present, go down to the Bier, and standing at the head, cense the body first on one side, and then on the other, with three swings of the thurible on either side, commencing at the head, but so as not to go round the Bier.

The Introit.†

REST eternal, grant to them, O LORD: and let light perpetual shine upon them.*

Psalm lxxv. 1—2. Thou, O GOD, art praised in Sion: and unto Thee shall the vow be performed in Jerusalem; Thou that hearest the prayer, unto Thee shall all flesh come.

Rest eternal, &c.

† *Or this, according to King Edward the Sixth's 1st Prayer Book.*

Psalm xlii. Quemadmodum.

LIKE as the hart desireth the water brooks: so longeth my soul after Thee, O GOD.

My soul is athirst for GOD, yea, even for the living GOD: when shall I come to appear before the Presence of GOD?

My tears have been my meat day and night: while they daily say unto me, Where is now thy GOD?

Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the House of GOD;

In the voice of praise and thanksgiving: among such as keep holy-day.

Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

Put thy trust in GOD: for I will yet give Him thanks for the help of His Countenance.

* The whole Service is given in full, as well as the greater part of the usual private prayers of the Priest, but the ritual directions are mainly restricted to the special ceremonies at a Requiem Celebration and to an indication of the variations from those customary on ordinary occasions.

My GOD, my soul is vexed within me : therefore will I remember Thee, concerning the land of Jordan, and the little hill of Hermon.

One deep calleth another, because of the noise of the water-pipes : all Thy waves and storms are gone over me.

The LORD hath granted His Loving-kindness in the day-time : and in the night-season did I sing of Him, and made my prayer unto the GOD of my life.

I will say unto the GOD of my strength, Why hast Thou forgotten me : Why go I thus heavily while the enemy oppresseth me ?

My bones are smitten asunder as with a sword : while mine enemies, that trouble me, cast me in the teeth ;

Namely, while they say daily unto me : Where is now thy GOD !

Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

O put thy trust in GOD : for I will yet thank Him, Which is the help of my countenance, and my GOD.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

¶ *Then shall the Priest say,*

OUR FATHER, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name ; through CHRIST our LORD. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS : and the people still kneeling shall, after every Commandment, ask God mercy for their transgressions thereof for the time past, and grace to keep the same for the time to come, as followeth.*

GOD spake these words, and said : I am the LORD thy GOD : Thou shalt have none other gods but Me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of anything that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not

bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My Commandments.

Lord, have mercy upon us, etc.

Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless, that taketh His Name in vain.

Lord, have mercy upon us, etc.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made Heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

Lord, have mercy upon us, etc.

Honour thy father and thy mother; that thy days may be long in the land, which the LORD thy GOD giveth thee.

Lord, have mercy upon us, etc.

Thou shalt do no murder.

Lord, have mercy upon us, etc.

Thou shalt not commit adultery.

Lord, have mercy upon us, etc.

Thou shalt not steal.

Lord, have mercy upon us, etc.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, etc.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ *Instead of the Commandments, if they be omitted, may be said or sung:*

LORD, have mercy (*thrice*). CHRIST, have mercy (*thrice*).

LORD, have mercy (*thrice*).

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY GOD, Whose Kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of Thy chosen Servant *VICTORIA*, our Queen and Governour, that she (knowing Whose minister she is) may above all things seek Thy honour and glory : and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance ; through JESUS CHRIST our LORD, Who with Thee and the HOLY GHOST liveth and reigneth, ever One GOD, world without end. *Amen.*

Or

ALMIGHTY and Everlasting God, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy Godly Wisdom : We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness : Grant this, O merciful FATHER, for Thy dear SON's sake, JESUS CHRIST our LORD. *Amen.*

Y. The LORD be with you.

R. And with thy spirit.

Let us pray.

The Collect.*

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions for the soul of Thy servant, N., which Thou hast commanded to pass out of this world : deliver it not into the hands of the Enemy, neither forget it at the last, but command it to be received by Thy holy Angels, and to be carried into the land of the living ; and, forasmuch as *he* hoped and believed in Thee, let *him* be counted worthy to rejoice in the fellowship of Thy Saints. Through our LORD JESUS CHRIST, Thy SON, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, for ever and ever. *Amen.*

* *The following Prayer in the Burial Office is styled "The Collect," and by some authorities, is thought to be intended for use at the Celebration of the Holy Communion at a Funeral.*

O MERCIFUL GOD, the FATHER of our LORD JESUS CHRIST, Who is the Resurrection and the Life ; in Whom whosoever believeth shall live, though he die ; and whosoever liveth, and believeth in Him, shall not die eternally ; Who also hath taught us

By present Western Use the foregoing is said on, as well as before, the Day of Burial, but on the Day of Burial, according to Sarum Use, the following is said instead,

ALmighty and Everlasting GOD, we humbly entreat Thy mercy, that Thou wouldest command that the soul of Thy servant N., for whose body we perform the due office of burial, be laid in the bosom of Thy Patriarch Abraham; that when the day of Thy recognition shall arrive *he* may be raised up at Thy bidding, among the Saints and Thine elect. Through our LORD JESUS CHRIST, Thy SON, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, for ever and ever. *Amen.*

(For Collects for other occasions and for the Rules as to same, see p. 44).

According to King Edward the Sixth's 1st Prayer Book, the following Collect may be used on all occasions.

O MERCIFUL GOD, the FATHER of our LORD JESUS CHRIST, Who is the Resurrection and the Life, in Whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; Who also hath taught us (by his holy Apostle Paul), not to be sorry, as men without hope, for them that sleep in Him; We meekly beseech Thee, O FATHER, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may sleep in Him (as our hope is this our *brother* doth), and at the general resurrection in the last day, both we and this our *brother* departed receiving again our bodies, and rising again in Thy most gracious favour, may with all Thine elect Saints, obtain eternal joy. Grant this, O LORD GOD, by the means of our Advocate, JESUS CHRIST: Which, with Thee and the HOLY GHOST, liveth and reigneth, One GOD, for ever. *Amen.*

The Epistle, I THESS. IV. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will GOD bring with Him. For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent them which are asleep. For the LORD Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of GOD: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air; and so shall we be ever with the LORD. Wherefore comfort one another with these words.

This Epistle is said on or before the Day of Burial; for other Epistles see p. 46. (R.) For a Bishop, the Epistle should be I Cor. xv. 51 (p. 46).

According to King Edward the Sixth's 1st Prayer Book the foregoing Epistle is said upon all occasions.

(by His holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in Him; We meekly beseech Thee, O FATHER, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in Thy Sight; and receive that blessing, which Thy well-beloved SON shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My FATHER, receive the Kingdom prepared for you from the beginning of the world: Grant this, we beseech Thee, O merciful FATHER, through JESUS CHRIST, our Mediator and Redeemer. *Amen.*

The Gradual.

REST eternal, grant to them, O LORD : and let light perpetual shine upon them. *Ÿ.* * The righteous shall be had in everlasting remembrance : he shall not be afraid of any evil tidings.

* *Or this, according to Sarum Use.*

Ÿ. Let their souls dwell at ease : and their seed inherit the land.

* *But if the Departed be a Bishop, the following Gradual is said, according to Sarum Use.*

YEA, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me, O LORD. *Ÿ.* Thy rod and Thy staff comfort me.

The Tract.

(R.)

On all occasions.

ABSOLVE, O LORD, the souls of all the faithful departed from every stain of sin. *Ÿ.* And by the help of Thy grace may they escape the judgment of condemnation. *Ÿ.* And enjoy the happiness of everlasting light.

(S.)

On or before the Day of Burial, or if the Departed be a Bishop.

LIKE as the hart desireth the water brooks : so longeth my soul after Thee, O GOD. *Ÿ.* My soul is athirst for GOD, yea, even for the living GOD : when shall I come to appear before the Presence of my GOD? *Ÿ.* My tears have been my meat day and night : while they daily say unto me, Where is now thy GOD?

At all other times.

OUT of the deep have I called unto Thee, O LORD : LORD, hear my voice. *Ÿ.* O let Thine Ears consider well : the voice of my complaint. *Ÿ.* If Thou, LORD, wilt be extreme to mark what is done amiss : O LORD, who may abide it? *Ÿ.* For there is mercy with Thee : therefore shalt Thou be feared.

Sequence.

Dies Irae, Dies Illa.

DAY of Wrath ! O Day of mourning !
See ! once more the Cross returning—
Heav'n and earth in ashes burning !

O what fear man's bosom rendeth,
When from Heav'n the Judge descendeth,
On Whose Sentence all dependeth ;

Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the Throne it bringeth !

Death is struck, and nature quaking—
All creation is awaking,
To its Judge an answer making !

Lo, the Book, exactly worded,
Wherein all hath been recorded :—
Thence shall judgment be awarded.

When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall we, frail men, be pleading ?
Who for us be interceding ?
When the just are mercy needing.

KING of Majesty tremendous,
Who dost free salvation send us,
Fount of Pity ! then befriend us.

Think, kind JESU ! our salvation
Caus'd Thy wondrous Incarnation ;
Leave us not to reprobation !

Faint and weary Thou hast sought us,
On the Cross of suffering bought us :—
Shall such grace be vainly brought us ?

Righteous Judge of Retribution,
Grant Thy gift of absolution,
Ere that reckoning-day's conclusion ?

Guilty, now we pour our moaning,
All our shame with anguish owning ;
Spare, O GOD, Thy suppliants groaning !

Thou the sinful woman savest ;
Thou the dying thief forgavest ;
And to us a hope vouchsafest.

Worthless are our prayers and sighing,
Yet, good LORD, in grace complying,
Rescue us from fires undying !

With Thy favour'd sheep, O place us !
Nor among the goats abase us :
But to Thy Right Hand upraise us.

While the wicked are confounded,
Doom'd to flames of woe unbounded,
Call us with Thy Saints surrounded.

Low we kneel with heart-submission
See, like ashes, our contrition—
Help us, in our last condition !

Ah ! that day of tears and mourning !
From the dust of earth returning,
Man for judgment must prepare him !—
Spare ! O GOD, in mercy spare him ;
LORD, Who did'st our souls redeem,
Grant a blessed Requiem !

(If there be not time to sing the whole, the first two verses with the last one will suffice.)

(R.)

Incense is not used at the Gospel, and the Deacon does not first present himself to the Celebrant to ask his blessing, nor at the conclusion of the Gospel does the Sub-deacon present the book to the Celebrant to be kissed.

The Acolytes assist at the singing of the Gospel in the usual manner, but without their Candles. The Processional Cross is not used. Lighted Candles, however, are usually held by the Clergy and others in choir during the singing of the Gospel, and from the Sanctus to the Communion of the Celebrant inclusively.

Gloria Tibi and Laus Tibi are said as usual, before and after the Gospel, but at Choral Celebrations the latter is not sung.

(S.)

In preparing the Oblations, the Water is blessed as usual.

Incense is used at the Gospel in the customary manner, and the Deacon (at a Missa Cantata, the Thurifer) after the book of the Gospels on the Altar has been censed, proceeds to the Bier and censes the body as at the Introit.

The Acolytes, with their candles, and the Thurifer assist at the singing of the Gospel in the usual manner, but the Processional Cross is not used.

Gloria Tibi is said before the Gospel, as at other times.

The Gospel, S. JOHN XI. 21.

AT that time Martha said unto JESUS, LORD, if Thou hadst been here, my brother had not died. But I know that even now, whatsoever Thou wilt ask of GOD, GOD will give it Thee. JESUS saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. JESUS saith unto her, I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, yea, LORD: I believe that Thou art the CHRIST, the SON of GOD, Which should come into the world.

This Gospel is said on or before the Day of Burial; for other Gospels see p. 47. (R.) For a Bishop, the Gospel should be S. John v. 25 (p. 47).

According to King Edward the Sixth's 1st Prayer Book, the following may be used on all occasions—

The Gospel, S. JOHN VI. 37.

ALL that the FATHER giveth Me shall come to Me: and him that cometh to Me I will in no wise cast out. For I came down from Heaven, not to do Mine own Will, but the Will of Him that sent Me. And this is the FATHER'S Will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the Will of Him that sent Me, that every one which seeth the SON, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

¶ *The CREED is not said, according to ancient use.*

¶ *Then, if there be one, shall follow the Sermon.*

¶ *Then shall the Priest say one or more of these Sentences following.*

LET your light so shine before men, that they may see your good works, and glorify your FATHER Which is in Heaven.

He that soweth little shall reap little ; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for GOD loveth a cheerful giver.

While we have time let us do good unto all men ; and specially unto them that are of the household of faith.

Godliness is great riches, if a man be content with that he hath : for we brought nothing into this world, neither may we carry anything out.

GOD is not unrighteous, that He will forget your works, and labour that proceedeth of love ; which love ye have shewed for His Name's sake, who have ministered unto the Saints, and yet do minister.

The Offertory.†

O LORD JESU CHRIST, King of Glory, deliver the souls of all the faithful departed, and let Saint Michael, the Standard-bearer, bring them into the holy light. Which Thou didst promise of old to Abraham and his seed.

*¶. We offer Thee, O LORD, our Sacrifice of praise and prayers : accept them in behalf of the souls we commemorate this day : and grant that they may pass from death unto life. Which Thou didst promise of old to Abraham and his seed.

* According to *Sarum Use*, the ¶. is said only when the Body is present, and on *Trentals* and *Anniversaries*, and the following is the Offertory on All Souls' Day.

O MERCIFUL GOD, Who calledst back the first man unto eternal glory ; O good Shepherd, Who didst bring back the lost sheep to the fold on Thy gracious Shoulders ; O just Judge, when Thou shalt come to judge us, deliver from death the souls of them whom Thou hast redeemed ; give not the souls that confess Thee a portion with Thine enemies, neither forsake them for ever.

(R.)

After the Priest has said the Offertory, he receives the Paten, with the Bread, and offering it, says,

RECEIVE, O Holy FATHER, Almighty and Eternal GOD, this spotless Host, which I, Thine unworthy servant, offer unto Thee, the Living and True GOD, for my numberless sins, offences, and negligences ; for all here present ; and for all faithful Christians, both living and departed : that it may avail to

(S.)

After the Priest has said the Offertory, he receives the Bread and Wine, and places the Paten with the Bread on the top of the Chalice ; he then raises the Chalice and Paten a little with both hands, saying,

RECEIVE, O HOLY TRINITY, this Oblation which I, an unworthy sinner, offer to Thy honour, for my sins and offences, for the salvation of the living, and for the repose of all the faithful departed.

† In the old Paris Use the following is the Offertory :

For a Bishop or Priest.

ONE thing have I desired of the LORD, which I will require : even that I may dwell in the House of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit His Temple. I believe, verily, to see the goodness of the LORD in the land of the living.

For other persons.

JESUS said, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

(R.)

me and to them for salvation unto everlasting life. Amen.

When the Wine and Water are poured into the Chalice, the Water is not blessed, but the Priest says this Prayer,

O GOD, Who didst wonderfully create, and yet more wonderfully renew the dignity of the nature of man: grant that, by the mystery of this Water and Wine, we may be made partakers of His Divinity, Who vouchsafed to become partaker of our humanity, JESUS CHRIST, Thy SON, our LORD; Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, One GOD, world without end. Amen.

Then he takes the Chalice, and offers it, saying,

WE offer unto Thee, O LORD, the Cup of Salvation, humbly beseeching Thy mercy: that in the sight of Thy Divine Majesty, it may ascend with the odour of sweetness for our salvation, and for that of the whole world. Amen.

Having placed the Chalice upon the Altar, and covered it with the pall, he says,

IN the spirit of humility, and with a contrite heart, let us be accepted of Thee, O LORD; and so let our Sacrifice be offered in Thy Sight this day, that it may be well-pleasing unto Thee, O LORD GOD.

COME, O Sanctifier, Almighty and Eternal GOD, and bless this Sacrifice prepared to Thy Holy Name.

Then he shall bless the Incense, saying,

AT the intercession of Blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all His Elect, the LORD vouchsafed to bless this Incense, and to receive it for a sweet smelling savour. Through CHRIST our LORD. Amen.

(S.)

In the Name of the FATHER, and of the SON, and of the HOLY GHOST, may this Sacrifice be acceptable to Almighty GOD.

Having said this he replaces the Chalice on the Altar, but removes the Paten, and places it as usual. This done, the Incense is blessed and the Priest censes the Sacrifice, saying,

LET my prayer, O LORD, be set forth in Thy Sight as the Incense.

The Deacon (at a Missa Cantata the Thurifer) having censed the Priest, and round about the Altar as usual, proceeds to cense the Body, as at the Introit and before the Gospel.

The Priest, in the meantime, proceeds to the Epistle side of the Altar, and washes his fingers, saying,

CLEANSE me, O LORD, from all defilement of mind and body, that I may in purity perform the holy work of the LORD.

He then returns to the midst of the Altar, and says,

IN the spirit of humility and with a contrite heart, let us be accepted of Thee, O LORD; and let our Sacrifice be so offered in Thy Sight as to be accepted of Thee this day, and be well pleasing to Thee, O LORD, our GOD. In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

(R.)

Then he censes the Bread and Wine, saying,

MAY this Incense which Thou hast blessed, ascend to Thee, O LORD, and may Thy mercy descend upon us.

Then while censing the Altar, he says,

Psalm cxli. 2. *Dirigatur, Domine.*

LET my prayer, O LORD, be set forth in Thy Sight as the Incense: and let the lifting up of my hands be an evening sacrifice.

Set a watch, O LORD, before my mouth: and keep the door of my lips.

O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness.

Giving the censer to the Deacon, he says,

THE LORD enkindle in us the fire of His love, and the flame of everlasting charity. R̃. Amen.

The Deacon censes the Celebrant only.

The Priest proceeds to the Epistle side of the Altar, and washes his fingers, saying

Psalm xxvi. 6. *Lavabo.*

I WILL wash my hands in innocency, O LORD: and so will I go to Thine Altar.

That I may shew the voice of thanksgiving: and tell of all Thy wondrous works.

LORD, I have loved the habitation of Thy house: and the place where Thine honour dwelleth.

O shut not up my soul with the sinners: nor my life with the blood-thirsty;

In whose hands is wickedness: and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the LORD in the congregations.

The Gloria Patri is not said.

(R.)

Returning to the midst of the Altar, he says

RECEIVE, O HOLY TRINITY, this Oblation, which we offer unto Thee, in memory of the Passion, Resurrection and Ascension of our LORD JESUS CHRIST : and in honour of Blessed Mary Ever-Virgin, of Blessed John the Baptist, of the Holy Apostles Peter and Paul, of these and all Thy Saints : that it may avail to their honour, and to our salvation : and may they vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth. Through the Same CHRIST our LORD. Amen.

Then the Priest turns towards the people, and says,

BRETHREN, pray that this my Sacrifice and yours may be acceptable to GOD the FATHER Almighty.

The Deacon or Server shall answer, or the Priest himself shall say,

(R.)

THE LORD receive the Sacrifice at thy (*or my*) hands, to the praise and glory of His Name, to our benefit and that of all His Holy Church. *Ry.* Amen.

(S.)

THE Grace of the HOLY GHOST enlighten thy (*or my*) heart, and thy (*or my*) lips, and the LORD graciously accept this Sacrifice of praise at thy (*or my*) hands for our sins and offences.

*Then follow the Secrets, see page 48.**¶ Then shall the Priest say,*

Let us pray for the whole state of CHRIST'S Church militant here in earth.

ALMIGHTY and Everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully [** to accept our alms and oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the

** If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*

truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governours; and specially Thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O Heavenly FATHER, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present: that, with meek heart and due reverence, they may hear and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom: Grant this, O FATHER, for JESUS CHRIST's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Priest say to them that come to receive the Holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALmighty GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking

most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee in newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. *Amen.*

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY GOD, our Heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST our LORD. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him.

COME unto Me all that travail and are heavy laden, and I will refresh you. *S. Matth. xi. 28.*

So GOD loved the world, that He gave His only begotten SON, to the end that all that believe in Him should not perish, but have everlasting life. *S. John iii. 16.*

Hear also what Saint Paul saith,

This is a true saying, and worthy of all men to be received, That CHRIST JESUS came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith,

If any man sin, we have an advocate with the FATHER, JESUS CHRIST the Righteous; and He is the Propitiation for our sins. *1 S. John ii. 1.*

¶ *After which, the Priest shall proceed, saying,*

℣. The LORD be with you.

℞. And with thy spirit.

Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, Holy FATHER, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name : evermore praising Thee, and saying,

HOLY, HOLY, HOLY, LORD God of Hosts, Heaven and earth are full of Thy glory : Glory be to Thee, O LORD most High. *Amen.*

BLESSED is He that cometh in the Name of the LORD : Hosanna in the Highest.

(R.) *At Choral Celebrations.*



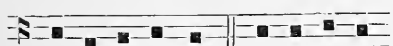
Ÿ The LORD be with you. R̃ And with thy spi-rit.



Ÿ Lift up your hearts. R̃ We lift them up



un - to the LORD. Ÿ Let us give thanks



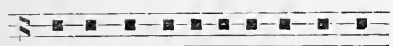
un - to our LORD GOD. R̃ It is meet and



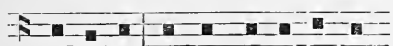
right so to do. It is ve-ry meet, right,



and our boun-den du - ty, that we should



at all times, and in all pla-ces, give thanks



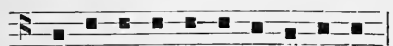
un - to Thee, O LORD, Ho - ly FA - THER,



Al - migh - ty, Ev - er - last - ing God.



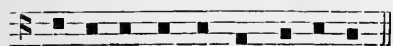
Therefore with An - gels and Arch-an-gels,



and with all the Com - pa - ny of Hea - ven,



We laud and mag - ni - fy Thy glorious Name ;



ev - er - more praising Thee, and say - ing.

(S.) *At Choral Celebrations.*



Ÿ The LORD be with you. R̃ And with thy spi-rit.



Ÿ Lift up your hearts. R̃ We lift them up



un - to the LORD. Ÿ Let us give thanks



un - to our LORD GOD R̃ It is meet and



right so to do. It is ve-ry meet, right,



and our boun-den du - ty, that we should



at all times, and in all pla-ces, give thanks



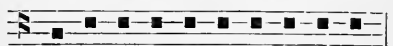
un - to Thee, O LORD, Ho - ly FA - THER,



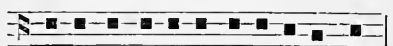
Al - migh - ty, Ev - er - last - ing God.



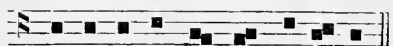
Therefore with An - gels and Arch-an-gels,



and with all the Com - pa - ny of Hea - ven,



We laud and mag - ni - fy Thy glo - ri - ous Name ;



ev - er - more prais - ing Thee, and say - ing.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, Whose property is always to have mercy : Grant us, therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *Standing before the midst of the Altar, he says,*

THEE therefore, O most Merciful FATHER, through JESUS CHRIST, Thy SON, our LORD, we most humbly pray and beseech, that Thou wouldest vouchsafe to accept and to bless these Gifts, these Offerings, this holy and unspotted Sacrifice, which we offer unto Thee in the first place for Thy Holy Catholic Church ; that Thou wouldest be pleased to keep it in peace, to preserve, unite and govern it throughout the world ; and also for Thy servant our Primate N., our Bishop N., and for all true believers, and those worshipping in the Catholic and Apostolic Faith.

Commemoration
of the Living. BE mindful, O LORD, of Thy servants and handmaids N. and N., and of all here present, whose faith Thou perceivest, and whose devotion Thou knowest ; for whom we offer unto Thee, or who themselves offer unto Thee this Sacrifice of Praise, for themselves, and for all to whom they are bound, for the redemption of their souls, for the hope of their safety and salvation ; and who pay their vows unto Thee the Eternal, Living and True God.

JOINING in communion with, and reverencing in the first place, the memory of the Glorious and Ever-Virgin Mary, Mother of our God and LORD JESUS CHRIST ; as also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints ; for whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the Same CHRIST our LORD. *Amen.*

THIS Oblation, therefore, of our service, and of all Thy whole family, we beseech Thee, O LORD, graciously to accept ; and do Thou order our days in Thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the flock of Thine Elect. Through CHRIST our LORD. *Amen.*

WHICH Oblation do Thou, O God, we beseech Thee, vouchsafe in all respects, to make blessed, approved, ratified, reasonable, and acceptable ; that it may become unto us the Body and Blood of Thy most dearly-beloved SON, JESUS CHRIST our LORD.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup, into his hands, he shall say the Prayer of Consecration, as followeth,*

ALMIGHTY GOD, our Heavenly FATHER, Who of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption; Who made there, (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious Death, until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST'S holy institution, in remembrance of His Death and Passion, may be partakers of His most Blessed Body and Blood: Who, in the same night that He was betrayed, ^atook Bread; and, when He had given thanks, ^bHe brake it, and gave it to His Disciples, saying, Take, eat, ^cTHIS IS MY BODY WHICH IS GIVEN FOR YOU: Do this in remembrance of Me. Likewise after Supper He ^dtook the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of This; for THIS ^eIS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS; Do this as oft as ye shall drink It, in remembrance of Me.
Amen.

^aHere the Priest is to take the Paten into his hands:

^bAnd here to break the Bread:

^cAnd here to lay his hand upon all the Bread.

^dHere he is to take the Cup into his hand:

^eAnd here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

(R.)

Incense is used at the Consecration as usual. The Acolytes remain with their torches until the Communion of the Celebrant.

WHEREFORE, O LORD, we Thy servants, together with all Thy holy people, having in remembrance the blessed Passion of the Same CHRIST, Thy SON our LORD, as also His Resurrection from the dead, and His glorious Ascension into Heaven, do offer unto Thy most excellent Majesty, of Thine own Gifts bestowed upon us, a Pure Sacrifice, a Holy Sacrifice, a Spotless Sacrifice, the Holy Bread of Eternal Life, and the Cup of Everlasting Salvation.—[Upon which vouchsafe to look with a favourable and gracious countenance; and to accept them, even as Thou wast pleased

to accept the gifts of Thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and that holy sacrifice, that spotless offering, which Thy High Priest Melchisedec offered unto Thee.]—

WE most humbly beseech Thee, Almighty GOD,—[command that these Oblations be borne by the hands of Thy holy Angel to Thine Altar on high, before the presence of Thy Divine Majesty:]—that so many of us as are partakers at this Altar, and shall receive the most Sacred Body and Blood of Thy Son, may be filled with all heavenly Benediction and Grace. Through the Same CHRIST our LORD. Amen.

Commemoration
of the Departed.

BE mindful also, O LORD, of Thy servants and handmaids N. and N., who have gone before us, with the sign of faith, and rest in the sleep of peace. To these, O LORD, and to all that rest in CHRIST, grant, we beseech Thee, a place of refreshment, light and peace. Through the Same CHRIST our LORD. Amen.

TO us also, Thy sinful servants, trusting in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and with all Thy Saints; into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offences. Through CHRIST our LORD,—[by Whom, O LORD, Thou dost ever create all these good things, sanctify, quicken, bless, and bestow them upon us.]—By Him, and with Him, and in Him, be unto Thee, O GOD, the FATHER Almighty, in the Unity of the HOLY GHOST, all honour and glory, world without end. R̄. Amen.

Let us pray.

INSTRUCTED by saving precepts, and following Thy Divine institution, we presume to say

Our FATHER.

R̄. But deliver us from evil. *Priest.* Amen.

DELIVER us, O LORD, we beseech Thee, from all evils, past, present, and to come: and at the intercession of the Blessed and Glorious Mary, Ever-Virgin, Mother of GOD, with that of Thy blessed Apostles Peter and Paul, and Andrew, and of all Thy Saints, graciously grant peace in our time: that by the help of Thy mercy we may be ever set free from sin, and safe from all distress. Through the Same JESUS CHRIST, Thy SON, our LORD, Who liveth and reigneth with Thee, in the Unity of the HOLY GHOST, ever One GOD, world without end. R̄. Amen.

THE Peace of the LORD be always with you. R̄. And with thy spirit.

(R.)

Then placing the Particle of the Host in the Chalice, the Priest says,

LET this commixture and consecration of the Body and Blood of our LORD JESUS CHRIST, be to us that partake thereof effectual unto everlasting life. Amen.

(S.)

The AGNUS DEI is thus said,

OLAMB of GOD, That takest away the sins of the world: grant them rest. (ii.)

O LAMB of GOD, That takest away the sins of the world: grant them rest everlasting.

(R.)

O LAMB of GOD, That takest away the sins of the world: grant them rest. (ii.)

O LAMB of GOD, That takest away the sins of the world: grant them rest everlasting.

The Priest does not strike his breast, while saying the above.

O LORD JESU CHRIST, Son of the Living GOD, Who, according to the Will of the FATHER, and by the Co-operation of the HOLY GHOST, hast by Thy Death given life to the world; deliver me, I beseech Thee, by This Thy most Sacred Body and Blood, from all mine iniquities, and from every evil, and make me ever to cleave unto Thy commandments, and suffer me never to be separated from Thee. Whowith the Same GOD the FATHER, in the Unity of the Same HOLY GHOST, livest and reignest GOD, world without end. Amen.

LET not the partaking of Thy Body, O LORD JESU CHRIST, which I, albeit unworthy, presume to receive, turn to my judgment and condemnation: but according to Thy loving-kindness let it be profitable unto me for the receiving of protection and healing, both of body and soul. Who with GOD the FATHER, in the Unity of the HOLY GHOST, livest and reignest GOD, world without end. Amen.

I WILL receive the Bread of Heaven, and call upon the Name of the LORD.

LORD, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my soul shall be healed. (iii.)

Then let him receive the Sacred Host, saying,

THE Body of our LORD JESU CHRIST preserve my soul unto everlasting life. Amen.

(S.)

Then placing the particle of the Host in the Chalice, the Priest says.

MAY this most holy union of the Body and Blood of our LORD JESU CHRIST be to me, and to all who receive It, health of mind and body, and a saving preparation for worthily attaining unto eternal life. Through the Same CHRIST our LORD. Amen.

O GOD the FATHER, Fount and Source of all goodness, Who moved by Thy loving-kindness didst will Thine Only Begotten to descend for us into this lower world, and to take Flesh, Which, I unworthy, here hold in my hands; I worship Thee, I glorify Thee, I praise Thee with the whole purpose of my mind and heart, and beseech Thee not to forsake us Thy servants; but forgive us our sins, that so we may be enabled to serve Thee, the only Living and True GOD, with pure heart and chaste body. Through the Same CHRIST our LORD. Amen.

Then follows the prayer O LORD JESU CHRIST, as on the other side.

LET not the Sacrament of Thy Body and Blood, O LORD JESU CHRIST, which I, albeit unworthy, receive, be to me for judgment and condemnation; but by Thy goodness may It avail for the salvation of my body and soul. Amen.

HAIL for evermore, most Holy Flesh of CHRIST, to me above all things the highest source of joy. May the Body of our LORD JESU CHRIST be to me, a sinner, the Way and the Life. In the Name, &c.

The Priest then receives the Sacred Host.

Then let him say, with great devotion,

HAIL for evermore, Heavenly Drink, to me above all things the highest source of joy. May the Body and Blood of our LORD JESU CHRIST be unto me for a perpetual healing unto everlasting life. Amen. In the Name, &c.

(R.)

Then uncovering the Chalice, he says,

WHAT reward shall I give unto the LORD for all the benefits that He hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the LORD. I will call upon the LORD Which is worthy to be praised, so shall I be safe from mine enemies.

He then takes the Chalice, and says,

THE Blood of our LORD JESUS CHRIST preserve my soul unto everlasting life. Amen.

(S.)

Having communicated, he adds,

I GIVE thanks unto Thee, O LORD, Holy FATHER, Almighty, Everlasting God, Who hast refreshed me with the most Sacred Body and Blood of Thy SON our LORD JESUS CHRIST; and I beseech Thee that this Sacrament of our salvation, which I, an unworthy sinner, have received, may not be, according to my deserts, for my judgment or condemnation, but for the preservation of my body and soul unto everlasting life. Amen.

¶ *Then shall the Minister proceed to deliver the Communion in both kinds, to the Bishops, Priests, and Deacons (if any be present), and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our LORD JESUS CHRIST, Which was given for thee, preserve thy body and soul unto everlasting life. Take and eat This in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one, shall say,*

THE Blood of our LORD JESUS CHRIST, Which was shed for thee, preserve thy body and soul unto everlasting life. Drink This in remembrance that CHRIST'S Blood was shed for thee, and be thankful.

¶ *If the Consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed: beginning at [Our SAVIOUR CHRIST in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table and reverently place upon it what remaineth of the Consecrated Elements, covering the Same with a fair linen cloth.*

Communion.

LET light eternal shine upon them, O LORD, with Thy Saints for evermore: for Thou art gracious. X. Rest eternal grant to them, O LORD: and let light perpetual shine upon them. With Thy Saints for evermore: for Thou art gracious

According to Sarum Use, the following is the Communion on or before the day of Burial, on Anniversaries, and on All Souls' Day: at all other times the foregoing is said.

TO them in whose memory the Body of CHRIST is received, grant, O LORD, rest everlasting. V. And let light perpetual shine upon them. To them in whose memory the Blood of CHRIST is received, grant, O LORD, rest everlasting.

¶ Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR FATHER, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, The Power and the Glory, For ever and ever. Amen.

(R.) At Choral Celebrations.

PIEST.

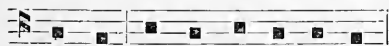
PEOPLE.



Our FA-THER, Which art in Hea-ven,



Hal-low-ed be Thy Name. Thy King-



dom come. Thy Will be done in earth,



As it is in Hea-ven. Give us this day



our dai-ly bread. And for-give us



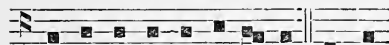
our tres-pass-es, As we for-give



them that tres-pass a- gainst us.



And lead us not in-to temp-ta- tion;



But de-liv-er us from e- vil. For Thine



is the Kingdom, The Power, and the Glo-ry,



For ev-er and ev-er. A- men.

(S.) At Choral Celebrations.

PIEST.

PEOPLE.



Our FA-THER, Which art in Hea-ven,



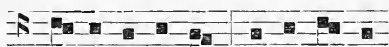
Hal-low-ed be Thy Name. Thy King-



dom come. Thy Will be done in earth,



As it is in Hea-ven. Give us this



day our dai-ly bread. And for-give us



our tres-pass-es, As we for-give



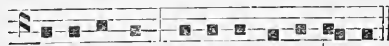
them that tres-pass a- gainst us.



And lead us not in-to temp-ta- tion;



But de-liv-er us from e- vil: For Thine



is the Kingdom, The Power, and the Glo-ry,



For ev-er and ev-er. A- men.

¶ *After shall be said as followeth.*

○ LORD and Heavenly FATHER, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept This our Sacrifice of Praise and Thanksgiving ; most humbly beseeching Thee to grant, that by the Merits and Death of Thy SON JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee ; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any Sacrifice, yet we beseech Thee to accept This our bounden duty and service ; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD ; by Whom, and with Whom, in the Unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and Everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST ; and dost assure us thereby of Thy favour and goodness towards us ; and that we are very members incorporate in the mystical Body of Thy SON, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting Kingdom, by the Merits of the most precious Death and Passion of Thy dear SON. And we most humbly beseech Thee, O Heavenly FATHER so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in ; through JESUS CHRIST our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

For Post-Communions, see p. 50.

¶ *The GLORIA IN EXCELSIS is not said, according to ancient use,*

¶ The BENEDICTION is omitted, and the Priest, turning to the people, shall say,

Y. The LORD be with you.

Ry. And with thy spirit.

Then turning to the Altar.

Y. May they rest in peace.

Ry. Amen.

(R.) *At Choral Celebrations.*



May they rest in peace. A - men.

(S.) *At Choral Celebrations.*



May they rest in peace. A - men.

At a High Celebration this last Y. is sung by the Deacon ; it is always said in the plural number.

¶ Then the Priest proceeds to consume what remains of the Blessed Sacrament, saying at the first Ablution,

GRANT, O LORD, that what we have received with our lips, we may retain with a pure mind : and so may this temporal gift be to us for an everlasting healing.

(R.)

Before taking the second Ablution.

MAY Thy Body, O LORD, Which I have received, and Thy Blood, Which I have drunk, cleave to me ; and grant that no stain of sin may remain in me, who have been refreshed by pure and holy Sacraments. Who livest and reignest world without end. Amen.

(S.)

After taking the second Ablution.

MAY this Communion, O LORD, cleanse us from sin, and make us partakers of the heavenly healing.

Then returning to the midst of the Altar, he says,

LET us venerate the sign of the Cross, whereby we have received the Sacrament of Salvation.

Standing before the midst of the Altar, he says,

O MOST HOLY TRINITY, grant that this my bounden duty and service may be pleasing unto Thee, and that this Sacrifice, which I, unworthy, have offered in the Sight of Thy Majesty, may be acceptable unto Thee, and, through Thy mercy, obtain Thy gracious favour for myself, and all for whom I have offered It.

(R.)

Through CHRIST our LORD.
Amen.

(S.)

Who livest and reignest God,
world without end. Amen.

In the Name, &c.

Last Gospel, S. JOHN i. 1.

IN the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The Same was in the beginning with GOD. All things were made by Him ; and without Him was not anything made that

was made. In Him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from GOD, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of GOD, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. AND THE WORD WAS MADE FLESH, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the FATHER,) full of grace and truth. R̄. Thanks be to GOD.

Then the Celebrant removes his Chasuble and Maniple, and is vested in Cope, and the Assistant Ministers lay by their Maniples. The Sub-deacon takes the Processional Cross, and placing himself between the two Acolytes carrying lighted candles, goes with them to the centre of the Choir, preceded by the Thurifer, and then all proceed to the Catafalque, the Choir⁽¹⁾ and Clergy, carrying lighted candles, follow the Cross as usual. The Deacon, wearing his Biretta, attends on the left of the Celebrant to raise the border of his Cope. Arrived at the Catafalque, the Thurifer will place himself at the foot of the body, a little to the right of the Bier, with his face towards it, and the Acolytes proceed with the Sub-deacon to the head of the body, and stand facing it, but taking care to leave sufficient space for the Celebrant and Deacon to pass round at the incensation. The Choir⁽¹⁾ will stand on either side facing the Catafalque, at a like distance from it as the Sub-deacon. The Celebrant, with the Deacon on his left, will stand at the foot of the body, facing the Cross. But if the body be not present the reverse order will be followed, the Sub-deacon with the Cross standing at the foot of the Catafalque, and the Celebrant at the head.⁽²⁾

(R.)

Then shall the Priest say,

ENTER not into judgment with Thy servant, O LORD, for in Thy Sight can no man living be justified. Judge *him* not, therefore, O LORD, whom the prayers of the faithful commend unto Thee, but of Thy mercy let *him* who, when alive, was signed in the Name of the HOLY TRINITY, escape Thy just vengeance. Who livest and reignest, world without end. *Amen.*

Then the Cantors intone the R̄. Deliver me, O LORD, and the Choir sing the following √√.

R̄. Deliver me, O LORD, from eternal death in that dreadful day ;

(S.)

Then shall the Cantors and Choir sing this Antiphon.

THE snares of death compassed me round about: and the pains of hell gat hold upon me. (iii.)

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Then shall the Priest say, without Let us pray, in a low voice, and without note,

Enter not into judgment, &c.,
(see opposite column).

(1) If the Catafalque be in the Chancel the Choir will remain in the stalls.

(2) According to Sarum Use, the Celebrant removes his Chasuble, but does not wear a Cope, and the Sub-deacon does not carry the Cross, but attends the Celebrant at his left hand, while the Deacon attends on the right, and both retain these positions for the remainder of the Service. The Crucifer will carry the Cross as usual, so that, throughout the above Rubric, it will be necessary to read *Crucifer* in place of *Sub-deacon*. As the Sacred Ministers will be vested in Dalmatic and Tunicle on All Souls' Day and at the Requiem of Bishops, it would seem fitting that a Cope should be provided for the Celebrant on such occasions.

(R.)

When the Heavens and the earth shall be moved: when Thou shalt come to judge the world by fire. *℣.* I shall tremble and be afraid when the sifting is at hand, and the wrath is about to come. When the Heavens and the earth shall be moved. *℣.* That day, a day of wrath, of calamity and misery, a great day, and exceeding bitter. When Thou shalt come to judge the world by fire. *℣.* Rest eternal, grant to them, O LORD: and let light perpetual shine upon them. *℞.* Deliver me, O LORD, &c., as before.

During the last ℞. the Thurifer approaches, and the Priest blesses the Incense in the usual manner.

The ℞. being finished, the Choir, on one side, say,
LORD, have mercy.

Those on the other side respond,
CHRIST, have mercy.

Then all say together,
LORD, have mercy.

The Priest then says in a loud voice, Our FATHER, continuing the Prayer, with all the others, in an undertone, while, accompanied by the Deacon, he proceeds to cense the sides of the Catafalque, with three swings on either side, beginning at the right; when, passing the Cross of the Sub-deacon he makes an inclination. Having arrived again at his place, and returned the thurible to the Deacon, he says,

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. From the gate of hell.

℞. Deliver his soul O LORD.

℣. May he rest in peace.

℞. Amen.

(S.)

In the same manner shall be said all the Prayers following.

Then the Cantors sing the

℞. Thou Who didst raise Lazarus already corrupting from the grave: do Thou, O LORD, grant him rest, and a place of pardon. *℣.* Thou Who shalt come to judge the quick and the dead, and the world by fire. Do Thou, O LORD, grant him rest and a place of pardon.

While the Choir sing the ℣., the Priest takes the thurible, and, going round the body, censes it with three swings on either side.

Then shall be said,

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Let us pray.

O GOD, to Whom all things live, and in Whom our bodies perish not; but are rather bettered by death; we humbly beseech Thee, that Thou wouldest graciously wash away from the soul of thy servant whatsoever stain of sin, through the weakness of the flesh and the snares of Satan, it hath contracted, and that Thou wouldest command it to be carried by Thy holy Angels into the region of light, and of Thy blessed Presence, with Abraham, Isaac and Jacob, where it may escape all sorrow and misery, and in the last great day, together with the souls of all Thy faithful, may rise with Thy Saints and elect, and may be made partaker of Thy everlasting glory, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, but which Thou hast prepared for them that love Thee. Through CHRIST our LORD, Who liveth and reigneth with Thee, in the Unity of the HOLY GHOST GOD, for ever and ever. *Amen.*

(R.)

℣. O LORD, hear our prayer.

℞. And let our cry come unto Thee.

℣. The LORD be with you.

℞. And with thy spirit.

Let us pray.

O GOD, Whose nature and property (p. 20).

If the body be not present the following may be said instead.

ABSOLVE, O LORD, we beseech Thee, the soul of Thy servant (or handmaid), N., that though dead to the world, *he* may live to Thee ; and whatsoever *he* hath done amiss in *his* human conversation, through the weakness of the flesh, do Thou by the pardon of Thy most merciful loving-kindness wipe away. Through CHRIST our LORD, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, for ever and ever. *Amen.*

The Collect ended, let the body be carried to the grave, the Choir singing the

Antiphon.—Into Paradise may the Angels conduct thee, at thy coming may the Martyrs receive thee, and lead thee into the Holy City Jerusalem. May the choir of Angels receive thee, and with Lazarus, who was once a beggar, mayest thou gain eternal rest.

*If the body be not present, the Priest, making the sign of the Cross towards the Catafalque, shall say,*Grant *him*, O LORD, eternal rest.*The Choir respond,*And let light perpetual shine upon *him*.*Then the Cantors sing,*May *he* rest in peace.*The Choir respond,**Amen.*

(S.)

The following ℞. and ℣. are then sung by the Cantors and Choir, and the Priest censens the body as before.

℞. Woe is me, O LORD, for I have grievously sinned in my life ! What shall I do, wretched man that I am ? Whither shall I flee, but unto Thee my GOD ? Have mercy upon me, when Thou comest at the last day. ℣. My soul is sore troubled, but, LORD, be Thou my helper. When Thou comest at the last day.

Then shall be said,

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Let us pray.

HAVE mercy, O LORD, we beseech Thee, on this Thy servant, who desired to be conformed to Thy Will, and grant that *he* may be delivered from the consequences of *his* sins, and as *he* was united here, by the true faith, to the number of Thy faithful, so there, in Thy mercy, Thou wouldest permit *him* to be joined to the company of Thy Holy Angels. Through JESUS CHRIST, Thy SON, our LORD, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, for ever and ever. *Amen.*

Then are sung the following ℞. and ℣. by the Cantors and Choir, and the Priest censens the body for the third time.

℞. Deliver me, O LORD, from eternal death in that dreadful day ; when the Heavens and the earth shall be moved : When Thou shalt come to judge the world by fire. ℣. That day, a day of wrath, of calamity and misery, a great day and exceeding bitter. When Thou shalt come to judge the world by fire.

Then shall be said,

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

(S.)

Then shall the Priest say,

On behalf of the soul of N., and
of the souls of all the faithful de-
parted, let us say,

Our FATHER.

Y. And lead us not into tempta-
tion,

R. But deliver us from evil.

Y. Enter not into judgment
with Thy servant, O LORD.

R. For in Thy Sight shall no
man living be justified.

Y. From the gate of hell.

R. Deliver their souls, O LORD.

Y. I believe verily to see the
goodness of the LORD.

R. In the land of the living.

Y. O LORD, hear our prayer.

R. And let our cry come unto
Thee.

Y. The LORD be with you.

R. And with thy spirit.

Let us pray.

O LORD, incline Thine Ear to
our prayers, we humbly beseech
Thee, and grant that the soul of Thy
servant N., which Thou hast com-
manded to pass out of this world,
may be placed in the region of peace
and light, and make *him* to be a
partaker with Thy Saints. Through
JESUS CHRIST, Thy SON, our LORD,
Who liveth and reigneth with Thee,
in the Unity of the HOLY GHOST,
God, for ever and ever. Amen.

*Here let the body be carried to
the grave.*

*During the progress to the grave,
the Choir may sing the following
Antiphon, as far as the*, with Psalms
114, 115, and 25, or so much of them
as may be necessary.*

Ant.—Into Paradise may the
Angels conduct thee,* into their
company may the Martyrs receive
thee, and lead thee into the Holy
City Jerusalem.

*At the end of the last Psalm
shall be said,*

Rest eternal: grant to them, O
LORD. And let light perpetual:
shine upon them. Into Paradise,
&c. (*in full.*)

Collects.*

On All Souls' Day and for All the Faithful Departed.

○ GOD, the Creator and Redeemer of all them that believe, grant unto the souls of all the faithful departed remission of all their sins : that through devout supplications they may obtain the pardon they have alway desired. Who livest and reignest, world without end. *Amen.*

But upon All Souls' Day this Collect shall end thus,

Who livest and reignest with GOD the FATHER, in the Unity of the HOLY GHOST, ever One GOD, world without end. *Amen.*

On the 3rd, 7th, and 30th Days after Burial.

(R.)

WE beseech Thee, O LORD, that Thou wouldest vouchsafe to grant to the soul of Thy servant N., the third (*or seventh, or thirtieth*) day after whose burial we commemorate, the society of Thy Saints and elect, and wouldest pour down upon it the everlasting dew of Thy mercy. Through.

(S.)

○ GOD, Whose property is ever to have mercy and to forgive, be favourable unto the soul of Thy servant N., and forgive *him* all *his* sins, that being loosed from the chains of death *he* may be meet to pass into life. Through.

(R.)

** On All Souls' Day but one Collect is said. There is also but one Collect used on or before the day of Burial, (see p. 20); on the 3rd, 7th and 30th days after Burial and on Anniversaries.*

On all other days three Collects are ordinarily said, viz.: i. For Bishops, ii. For Brethren, &c., iii. For All the Faithful Departed, but the first Collect may be that which belongs to the person for whom the Requiem is said, e.g., A Priest, or a Man, and in place of the second any other may be substituted, other Collects may also be added at the discretion of the Priest, provided the uneven number be preserved and that the last Collect be always that for All the Faithful Departed.

(S.)

** On All Souls' Day but one Collect is said.*

On or before the day of Burial five Collects are said, i. One of the two given on pages 20—21, ii. For Bishops, iii. For Brethren, &c., iv. For Parents, v. For All the Faithful Departed.

There are also five Collects on Trentals and Anniversaries, the first being that of the Trental or Anniversary, and the other four as on the day of Burial.

On other days three Collects are said, the order &c. being as given in Rubric on the other side.

The Secrets and Post-Communions follow the same rules, and must be said in the same order as the Collects.

If the Requiem be for a Bishop, the Collect, Secret and Post-Communion must be, on all occasions, those marked as proper to a Bishop; it is permissible to follow the same rule at a Requiem for a Priest, using the prayers marked as proper to a Priest, but in no other instance should there be any deviation from the ordinary rules.

On Anniversaries.

○ GOD, the LORD of forgiveness, grant unto the soul of Thy servant N., the Anniversary of whose burial we have in remembrance, a place of refreshment, the blessedness of rest, and the brightness of Thy divine light. Through.

For Bishops.

○ GOD, Who hast caused Thy servants (*or* servant N.) to be reckoned among those of Episcopal dignity in the Apostolic Ministry, grant, we beseech Thee, that *they* may rejoice in the everlasting fellowship in Heaven of those whose office *they* bore while on earth. Through.

For a Priest.

(R.) *As for a Bishop, altering the word Episcopal to Priestly.*

(S.) ○ GOD, Whose mercies are without number, accept our prayers for the soul of Thy servant and Priest N., and vouchsafe him the fellowship of Thy Saints in the land of light and joy. Through.

For Brethren, Relations, and Benefactors.

○ GOD, the Giver of pardon and Author of man's salvation : we beseech Thee, of Thy mercy, to grant that the brethren and sisters of our congregation, with our relations and benefactors, who have passed away from this world, (Blessed Mary, Ever-Virgin, and all Thy Saints praying for them) may come to the fellowship of eternal blessedness. Through.

For Father or Mother, or Both.

○ GOD, Who hast commanded us to honour our father and mother : graciously have mercy upon the soul (*or* souls) of my (*or* our) father (*or* mother *or* parents), and forgive *him* all *his* sins ; and grant me (*or* us) to behold *him* in the joy of eternal brightness. Through.

According to Roman Use, this Collect and corresponding Secret and Post-Communion are used by the Priest for his own Parents only ; for those of others he uses the ordinary Prayers.

For a Man.

(R.) ○ LORD, incline Thine Ear.
(p. 43.)

(S.) ○ GOD, Who alone canst heal after death, grant, we beseech Thee, that the soul of Thy servant, N., being cleansed from all sin, may be gathered into the company of Thine elect. Through.

For a Woman.

(R.) WE beseech Thee, O LORD, according to Thy loving-kindness, have mercy upon the soul of Thy handmaid N., and, now that she is set free from contact with mortal flesh, restore her to a portion in Thine eternal salvation. Through.

(S.) WE humbly beseech Thy Majesty, O LORD, that the soul of Thine handmaid N., being delivered from the sins which in this life she hath committed, may be numbered amongst Thy just ones. Through.

Epistles.

For All the Faithful Departed.

(R.)

ON ALL SOULS' DAY.

I Cor. xv. 51.

BEHOLD, I shew you a mystery :

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to GOD, Which giveth us the victory through our LORD JESUS CHRIST.

AT OTHER TIMES.

Rev. xiv. 13, *as on the other side.*

(S.)

ON ALL SOULS' DAY.

I Thess. iv. 13 (p. 21.)

AT OTHER TIMES.

Rev. xiv. 13.

AND I heard a Voice from Heaven saying unto me, Write, Blessed are the dead which die in the LORD from henceforth: Yea, saith the SPIRIT, that they may rest from their labours; and their works do follow them.

Or, I Cor. xv. 20.

NOW is CHRIST risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in CHRIST shall all be made alive. But every man in his own order.

The last two Epistles are said alternately through the year.

On the 3rd, 7th, and 30th days after Burial.

(R.)

I Thess. iv. 13 (p. 21).

If for a Bishop, I Cor. xv. 51 as above. The same may also be used for a Priest.

(S.)

II Macc. xii. 43.

IN those days, Judas, a most noble man, when he had made a gathering throughout the company to the sum of two thousand drachms of silver, sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

If for a Bishop, the Epistle is I Thess. iv. 13 (p. 21).

On Anniversaries.

(R.)

II Macc. xii. 43 (p. 46).
If for a Bishop, 1 Cor. xv. 51
 (p. 46). *The same may also be used*
for a Priest.

(S.)

Rev. xiv., 13, or I Cor. xv. 20 (p. 46).
If for a Bishop, I Thess. iv.
 13 (p. 21).

Gospels.

For All the Faithful Departed.

(R.)

ON ALL SOULS' DAY.

S. John v. 25.

VERILY, verily, I say unto you,
 The hour is coming, and now is,
 when the dead shall hear the Voice
 of the SON of GOD: and they that
 hear shall live. For as the FATHER
 hath life in Himself; so hath He
 given to the SON to have life in
 Himself; and hath given Him
 authority to execute judgment also,
 because He is the Son of Man.
 Marvel not at this: for the hour is
 coming, in the which all that are in
 the graves shall hear His Voice,
 and shall come forth; they that
 have done good, unto the resurrec-
 tion of life; and they that have done
 evil, unto the resurrection of dam-
 nation.

AT OTHER TIMES.

S. John vi. 51.

I AM the living Bread which came
 down from Heaven: if any
 man eat of this Bread, he shall live
 for ever: and the Bread that I will
 give is My Flesh, which I will give
 for the life of the world. The Jews
 therefore strove among themselves,
 saying: How can this Man give us
 His Flesh to eat? Then JESUS said
 unto them, Verily, verily, I say unto
 you, Except ye eat the Flesh of the
 Son of Man, and drink His Blood,
 ye have no life in you. Whoso
 eateth My Flesh, and drinketh My
 Blood, hath eternal life; and I will
 raise him up at the last day.

(S.)

ON ALL SOULS' DAY.

S. John xi. 21 (p. 24).

AT OTHER TIMES.

If it be Monday, S. John xi. 21 (p. 24).*If Tuesday*, S. John vi. 37 (p. 24).*If Wednesday*, S. John v. 24.

VERILY, verily, I say unto you,
 He that heareth My Word, and
 believeth on Him that sent Me, hath
 everlasting life, and shall not come
 into condemnation; but is passed
 from death unto life. Verily, verily,
 I say unto you, The hour is com-
 ing, &c. (*for the remainder see opposite*
column).

If Thursday, S. John v. 21.

AS the FATHER raiseth up the
 dead, and quickeneth them;
 even so the SON quickeneth whom
 He will. For the FATHER judgeth
 no man, but hath committed all judg-
 ment unto the SON: that all men
 should honour the SON, even as they
 honour the FATHER. He that
 honoureth not the SON honoureth
 not the FATHER Which hath sent
 Him. Verily, verily, I say unto you,
 He that heareth My Word, and be-
 lieveth on Him that sent Me, hath
 everlasting life, and shall not come
 into condemnation; but is passed
 from death unto life.

(S.)

*If Friday, S. John vi. 51, as on page 47.**If Saturday, S. John vi. 53.*

JESUS said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day.

On the 3rd, 7th, and 30th days after Burial.

(R.)

S. John xi. 21 (p. 24).

If for a Bishop, S. John v. 25 (p. 47); the same may also be used for a Priest.

(S.)

According to the day of the week

(see p. 47), except it be for a Bishop, then S. John xi. 21 (p. 24).

On Anniversaries.

(R.)

S. John vi. 37 (p. 24).

If for a Bishop, S. John v. 25 (p. 47); the same may also be used for a Priest.

(S.)

According to the day of the week

(see p. 47), except it be for a Bishop, then S. John xi. 21 (p. 24).

Secrets.

(R.)

On or before the Day of Burial.

BE merciful, we beseech Thee, O LORD, to the soul of Thy servant N., for which we offer the Sacrifice of Praise, humbly beseeching Thy Majesty that, by this pious service, it may be found worthy to arrive at everlasting rest. Through.

(S.)

Before the Day of Burial.

RECEIVE, we beseech Thee, O LORD, Merciful FATHER, this Oblation which we offer Thee for the soul of Thy servant N., which Thou hast set free from the corruption of the flesh: and grant, that hereby *he* may be healed, and absolved from all the sins and excesses of this mortal state; and in everlasting rest await the day of resurrection. Through.

On the Day of Burial.

RECEIVE, O LORD, in behalf of the soul of Thy servant N., the Sacrifice which Thou didst graciously offer for us to GOD the FATHER: and because for the sake of us men Thou didst come down from Heaven; when Thou shalt come again, let *him* be counted worthy to be joined to the fellowship of Thy Saints. Through Thee, O SAVIOUR of the world, Who, with GOD the FATHER and the HOLY GHOST, livest and reignest, ever One GOD, world without end. Amen.

On the 3rd, 7th, and 30th days after Burial.

(R.)

LOOK favourably, we beseech Thee, O LORD, upon the offerings we present on behalf of the soul of Thy servant N., and grant that, being purified by heavenly remedies, it may find rest in Thy Mercies. Through.

(S.)

LOOK down, we beseech Thee, Almighty and Eternal God, and vouchsafe favourably to receive this Sacrifice which we offer Thee for the soul of Thy servant N., and grant *him* perpetual peace and everlasting rest. Through.

On Anniversaries.

O LORD, we beseech Thee, mercifully to hear our humble supplications on behalf of the soul of Thy servant whose Anniversary we commemorate to-day, in behalf of whom we offer Thee the Sacrifice of Praise, that Thou wouldest vouchsafe to admit *him* into the number and fellowship of Thy Saints. Through.

On All Souls' Day, and for All the Faithful Departed.

O LORD, look mercifully on these Oblations which we offer to Thee for the souls of all the faithful departed: and as Thou didst bestow on them the gift of the Christian faith, so now give unto them the rewards thereof. Through.

For Bishops.

(R.)

ACCEPT, we beseech Thee, O LORD, the Oblations we offer for the souls of Thy servants, our Bishops; beseeching Thee that those whom Thou didst honour in this life with the Episcopal dignity, may be numbered with Thy Saints in the Kingdom of Heaven. Through.

(S.)

WE offer unto Thee, O LORD, our Oblations and service for the souls of Thy servants, our Bishops, beseeching Thee that *they* may obtain a portion of everlasting blessedness with those whose office *they* fulfilled while on earth. Through.

For a Priest.

(R.)

As for a Bishop, altering the words Bishops and Episcopal to Priest and Priestly.

(S.)

WE beseech Thee, O LORD our God, graciously to receive the offering which we present unto Thee in behalf of the soul of Thy servant and Priest, and grant that he, whom Thou didst suffer to serve at Thine Altar, may attain at Thy bidding to the fellowship of Thy Priests in bliss. Through.

For Brethren, Relations, and Benefactors.

O GOD, Whose mercy is infinite, graciously receive our humble supplications, and grant unto the souls of our brethren, relations and benefactors, to whom Thou didst give grace to confess Thy Name, the remission of all their sins through this Sacrament of our salvation. Through.

For Father, or Mother, or Both.

ACCCEPT, O LORD, this Sacrifice which we offer for the soul (*or* souls) of my (*or* our) father (*or* mother *or* parents), and grant *him* endless joy in the land of the living, and join me (*or* us) with *him* in the happiness of the Saints. Through.

For a Man.

(R.)

GRANT, we beseech Thee, O LORD, that this Sacrifice may be beneficial to the soul of Thy servant, by offering which Thou didst redeem the world from sin. Through.

(S.)

ACCCEPT, O LORD, we beseech Thee, this Oblation which we offer Thee for the soul of Thy servant that Thou mayest grant him eternal rest among Thy Saints and elect, and that he may enjoy their fellowship in life eternal. Through.

For a Woman.

(R.)

WE beseech Thee, O LORD, that by this Sacrifice the soul of Thy handmaid may be delivered from all sin, without which no one was ever free from guilt; so that by this holy service of reconciliation, she may obtain eternal mercy. Through.

(S.)

WE present unto Thee, O LORD, this Oblation, humbly intreating Thy Majesty that the soul of Thy handmaid, through this holy service of reconciliation, may be accounted worthy to attain unto everlasting rest. Through.

Post-Communions.

(R.)

On or before the day of Burial.

GRANT, we beseech Thee, Almighty God, that the soul of Thy servant N., which has departed out of this world, being purified by this Sacrifice and delivered from the bonds of *his* sins, may receive pardon, and everlasting rest. Through.

(S.)

Before the day of Burial.

GRANT, we beseech Thee, Almighty God, that the soul of Thy servant N., may be received by the Angels of light, and carried to the habitations prepared for the blessed. Through.

On the day of Burial.

GRANT, we beseech Thee, O LORD, that the soul of Thy servant N., for whose body we this day perform the duty of humanity, may be cleansed by this Sacrifice, and evermore rejoice in the gift of Thy salvation. Through.

On the 3rd, 7th, and 30th days after Burial.

(R.)

RECEIVE our prayers, O LORD, for the soul of Thy servant N., that if any stains of sin remain, they may be effaced by Thy merciful forgiveness. Through.

(S.)

WE beseech Thee, O LORD, let the celebration of this Divine Sacrament be profitable to the soul of Thy servant N., that of Thy Mercy *he* may have eternal fellowship with Him in Whom *he* trusted and believed. Through the Same.

On Anniversaries.

GRANT, we beseech Thee, O LORD, that the soul of Thy servant whose Anniversary we keep, being cleansed by this Sacrifice, may obtain pardon and everlasting rest. Through.

On All Souls' Day, and for All the Faithful Departed.

LET the prayers of Thy people, O LORD, we beseech Thee, be profitable unto the souls of all the faithful departed: that Thou mayest deliver them from all their sins and make them partakers of Thy redemption. Who livest.

For Bishops.

(R.)

WE beseech Thee, O LORD, that Thy Loving-kindness may benefit the souls of Thy servants, our Bishops, and that, by Thy mercy *they* may obtain eternal fellowship with Him in Whom *they* hoped and believed. Through the Same.

(S.)

WE beseech Thee, O LORD, let the celebration of these Divine Mysteries be profitable to the souls of Thy servants, our Bishops, that *they* whom, whilst on earth, Thou didst make dispensers of these Gifts, may be numbered, by Thy command, with Thine elect priesthood. Through.

For a Priest.

(R.)

As for a Bishop, altering the word Bishop to Priest.

(S.)

WE beseech Thee, Almighty God, by these Holy Mysteries, to bestow upon the soul of Thy servant and Priest whom Thou didst permit to minister at Thy holy Altar, a part and lot in eternal happiness. Through.

For Brethren, Relations, and Benefactors.

GRANT, we beseech Thee, O Almighty and Merciful God, that the souls of our brethren, relations, and benefactors, for whom we have offered unto Thy Majesty this Sacrifice of Praise, being purified from all their sins, by virtue of this same Sacrament, may, through Thy mercy, receive the blessedness of perpetual light. Through.

For Father, or Mother, or Both.

O LORD, let the partaking of this Heavenly Sacrament obtain everlasting rest and light for the souls of my (*or our*) father (*or mother or parents*), and let me (*or us*) have, with *him*, through Thy grace, a share in the Heavenly Crown. Through.

For a Man.

(R.)
ABSOLVE, O LORD, we beseech Thee, the soul of Thy servant from every bond of sin, that he may ever live among Thy Saints and elect, in the glory of the Resurrection. Through.

(S.)
LET our prayers, O LORD, ascend to Thee, and through this Holy Sacrament which we have received, let the soul of Thy servant have eternal joys: and as Thou didst make him a partaker of Thine adoption, so do Thou bid him to be a sharer of Thine inheritance. Through.

For a Woman.

(R.)
WE beseech Thee, O LORD, let the soul of Thy handmaid have a part in the eternal light through this Sacrament, which, of Thy perpetual mercy, she received while on earth. Through.

(S.)
GRANT, we beseech Thee, O LORD, unto the soul of Thine handmaid everlasting mercy; that being set free from the bondage of the flesh, she may be for ever possessed of Thine eternal light. Through.



At the Burial of a Child.

THE Altar should be vested in white, and arranged as on ordinary occasions.

The Bier should be placed at the eastern end of the centre aisle, just outside the Chancel Gates, and should be covered with a white Pall. The Candles should be of white wax. The Church Bells should be rung in a festive manner, not tolled.

In the Sacristy, a Surplice and white Stole (and also a white Cope, if the Service is to be solemnly rendered), should be prepared for the Priest, and if there is to be a Celebration of the Blessed Sacrament, the white Vestments for the Sacred Ministers should be arranged in the usual manner.

The Processional Cross should be carried without its staff, to denote that the earthly pilgrimage of the departed has been short.

Although it is very usual to have a Celebration of the Blessed Sacrament at the Funeral of a Child, neither Roman nor Sarum Use provides any special Office for the occasion.

The following beautiful Service, for the purpose, is taken from the old Paris Use.

Introit.

COME, ye blessed of My FATHER : inherit the kingdom prepared for you at the foundation of the world. (*In Easter-tide. Alleluia ! Alleluia !*)

Psalm.—O give thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

Glory. As it was. Come, ye blessed.

Collect.

O ALMIGHTY and most Merciful God, Who, of Thy bounty, straightway bestowest everlasting life on all children born again in the laver of Baptism, when they depart out of this world, as we believe Thou hast done for the soul of this little child; make us, we beseech Thee, so to serve Thee here with pure hearts and minds, that we may be for ever united with Thy blessed children in Paradise. Through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, One God, world without end. *Amen.*

Epistle, ROMANS xi. 33.

O THE depth of the riches both of the wisdom and knowledge of GOD ! how unsearchable are His Judgments, and His Ways past finding out ! For who hath known the mind of the LORD ? or who hath been His counsellor ? or who hath first given to Him, and it shall be recompensed unto Him again ? For of Him, and through Him, are all things : to Whom be glory for ever. *Amen.*

Gradual.

NOT by works of righteousness which we have done : but according to His mercy GOD saved us, by the washing of regeneration. *V.* O LORD, how glorious are Thy works : Thy thoughts are very deep.

Alleluia ! *V.* Rejoice, O Jerusalem, for the children of the just : for they shall be gathered together, and shall bless the LORD of the just. (Alleluia ! *if no Sequence be said.*)

During Septuagesima and Lent, in place of the Alleluia, is said the Tract

OUR soul is escaped even as a bird : out of the snare of the fowler. *V.* The snare is broken : and we are delivered. *V.* Our help standeth in the Name of the LORD : Who hath made Heaven and earth.

In Easter-tide, in place of the Gradual, is said

Alleluia ! *V.* Rejoice, O Jerusalem, *as above.*

Alleluia ! *V.* Praise the LORD, ye children : O praise the Name of the LORD. (Alleluia ! *if no Sequence be said.*)

The following Sequence may be used, except during Septuagesima and Lent.

Funeri ne date planctum.

LET no tears to-day be shed,
Holy is this narrow bed.
Alleluia !

Death Eternal Life bestows,
Open Heaven's portal throws,
Alleluia !

And no peril waits at last,
Him who now away hath passed.
Alleluia !

Not salvation hardly won,
Not the meed for race well run.
Alleluia !

But the pity of the LORD
Gives His child a full reward.
Alleluia !

Grants the prize without the course,
Crowns, without the battle's force.
Alleluia !

GOD, Who loveth innocence,
Hastes to take His darling hence.
Alleluia !

What need we beseech in prayer,
For that soul, now glad and fair ?
Alleluia !

Nay, for us it prays the LORD
That His mercy He accord.
Alleluia !

CHRIST, when this sad life is done,
Join us to Thy little one.

Alleluia !

And, in Thine Own tender Love,
Bring us to the ranks above.

Alleluia !

Gospel, S. MARK X. 13.

THEY brought young children to JESUS, that He should touch them :
and His Disciples rebuked those that brought them. But when
JESUS saw it, He was much displeased, and said unto them : Suffer the little
children to come unto Me, and forbid them not, for of such is the Kingdom
of GOD. Verily I say unto you, Whosoever shall not receive the Kingdom
of GOD as a little child, he shall not enter therein. And He took them up
in His Arms, put His Hands upon them and blessed them.

The CREED and GLORIA are said as usual.

Offertory.

THESE were redeemed from among men, being the first-fruits unto GOD
and to the LAMB, and in their mouth was found no guile, for they
are without fault before the Throne of GOD. (*In Easter-tide. Alleluia !*)

Secret.

O GOD, Who hast mercy upon those on whom Thou wilt have mercy,
receive, we beseech Thee, in Thy loving-kindness, this Sacrifice
which we offer unto Thee, celebrating the speedy victory gained without
conflict by this child, called according to Thy good purpose, and praying
for Thy continual help in our peril and strife. Through JESUS CHRIST,
Thy SON, our LORD, Who liveth and reigneth with Thee and the HOLY
GHOST, One GOD, world without end. Amen.

Communion.

THEY leaped like lambs, praising Thee, O LORD : Who hadst delivered
them. (*In Easter-tide. Alleluia !*)

Post-Communion.

O GOD, Who hast hastened to take to Thyself the soul of this happy
child, dear unto Thee: grant to us who are still in our pilgrimage,
and who walk as yet by faith, that enlightened by the Heavenly Food
which nourisheth us, we may never be corrupted with the evil, nor deceived
by the craft of this world. Through JESUS CHRIST our LORD, Who liveth
and reigneth with Thee and the HOLY GHOST, One GOD, world without end.
Amen.

The Office of the Dead.

(For Ritual and other arrangements, see page 12.)

At Vespers.

The Office shall begin at once with the

Antiphon.—I will walk before the LORD.

PSALM 116. 1—9. *Dilexi, quoniam.*

I AM well pleased : that the LORD hath heard the voice of my prayer ;
That He hath inclined His Ear unto me : therefore will I call upon Him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I shall find trouble and heaviness, and I will call upon the Name of the LORD : O LORD, I beseech Thee, deliver my soul.

Gracious is the LORD, and righteous : yea, our GOD is merciful.

The LORD preserveth the simple : I was in misery, and He helped me.

Turn again then unto thy rest, O my soul : for the LORD hath rewarded thee.

And why? Thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the LORD : in the land of the living.

(R.)

Then instead of the Gloria Patri, is said,

Rest eternal : grant to them, O LORD.

And let light perpetual : shine upon them.

(S.)

Let not the last verse of the foregoing Psalm be sung as part of the Psalm, but let it forthwith be chanted as the Antiphon.

Neither the Gloria Patri nor Rest eternal is sung at the end of the Psalms or Canticles according to Sarum Use.

Antiphon.—I will walk before the LORD : in the land of the living.

Antiphon.—Woe is me, O LORD.

PSALM 120. *Ad Dominum.*

WHEN I was in trouble I called upon the LORD : and He heard me.

Deliver my soul, O LORD, from lying lips : and from a deceitful tongue.

What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

Woe is me that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

My soul hath long dwelt among them : that are enemies unto peace.

I labour for peace, but when I speak unto them thereof : they make them ready to battle.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal *is not said.*

Antiphon.—Woe is me, O LORD: that I am constrained to dwell with Mesech.

Antiphon.—The LORD shall preserve thee.

PSALM 121. *Levavi oculos.*

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the LORD: Who hath made Heaven and earth.

He will not suffer thy foot to be moved: and He that keepeth thee will not sleep.

Behold, He that keepeth Israel: shall neither slumber nor sleep.

The LORD Himself is thy Keeper: the LORD is thy Defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The LORD shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in: from this time forth for evermore.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal *is not said.*

Antiphon.—The LORD shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

Antiphon.—If what is done amiss.

PSALM 130. *De profundis.*

OUT of the deep have I called unto Thee, O LORD: LORD, hear my voice.

O let Thine Ears consider well: the voice of my complaint.

If Thou, LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it?

For there is mercy with Thee: therefore shalt Thou be feared.

I look for the LORD; my soul doth wait for Him: in His Word is my trust.

My soul fleeth unto the LORD: before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his sins.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal *is not said.*

Antiphon.—If what is done amiss Thou wilt be extreme to mark, O LORD: LORD, who may abide it?

Antiphon.—Despise not.

PSALM 138. *Confitebor Tibi.*

I WILL give thanks unto Thee, O LORD, with my whole heart: even before the gods will I sing praise unto Thee.

I will worship toward Thy Holy Temple, and praise Thy Name, because

of Thy Loving-kindness and Truth : for Thou hast magnified Thy Name, and Thy Word, above all things.

When I called upon Thee, Thou heardest me : and enduedst my soul with much strength.

All the kings of the earth shall praise Thee, O LORD : for they have heard the words of Thy Mouth.

Yea, they shall sing in the ways of the LORD : that great is the glory of the LORD.

For though the LORD be high, yet hath He respect unto the lowly : as for the proud, He beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt Thou refresh me : Thou shalt stretch forth Thy Hand upon the furiousness of mine enemies, and Thy Right Hand shall save me.

The LORD shall make good His Loving-kindness toward me : yea, Thy Mercy, O LORD, endureth for ever ; despise not then the works of Thine own Hands.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal *is not said.*

Antiphon.—Despise not, O LORD : the works of Thine own Hands.

(R.)

Then shall the Cantors sing

(S.)

*When this Antiphon is ended the
Officiant shall say*

I HEARD a Voice from Heaven,
saying unto me.

FROM the gate of hell.

R̃. Blessed are the dead which
die in the LORD.

*The Choir respond in a low voice,
Deliver their souls, O LORD.*

Antiphon.—All.

Ant.—I heard a Voice from Heaven.

Magnificat, S. Luke i. 46.

MY soul doth magnify the LORD : and my spirit hath rejoiced in GOD my SAVIOUR.

For He hath regarded : the lowliness of His handmaiden.

For behold, from henceforth : all generations shall call me blessed.

For He that is Mighty, hath magnified me : and Holy is His Name.

And His Mercy is on them that fear Him : throughout all generations.

He hath shewed strength with His Arm : He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich He hath sent empty away.

He remembering His Mercy hath holpen His servant Israel : as He promised to our forefathers, Abraham and his seed, for ever.

(R.)

Rest eternal, &c., *as before.*

(S.)

Then follows at once, the

Ant.—All that the FATHER hath
given unto Me shall come unto Me :
and him that cometh to Me I will
in no wise cast out.

Ant.—I heard a Voice from
Heaven, saying unto me : Blessed
are the dead which die in the LORD.

(R.)

The following Prayers shall then be said, all kneeling.

Our FATHER. (*secretly.*)

℣. And lead us not into temptation.

℞. But deliver us from evil.

(S.)

Then all kneel, and the Choir chant,

LORD, have mercy. CHRIST, have mercy. LORD, have mercy.

The Officiant alone, Our FATHER, the rest being said inaudibly.

Then shall be said in monotone,

PSALM 146. *Lauda, anima mea.*

PRAISE the LORD, O my soul ; while I live will I praise the LORD : yea, as long as I have any being, I will sing praises unto my GOD.

O put not your trust in princes, nor in any child of man : for there is no help in them.

For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

Blessed is he that hath the GOD of Jacob for his help : and whose hope is in the LORD his GOD.

Who made Heaven and earth, the sea, and all that therein is : Who keepeth His Promise for ever ;

Who helpeth them to right that suffer wrong : Who feedeth the hungry.

The LORD looseth men out of prison : the LORD giveth sight to the blind.

The LORD helpeth them that are fallen : the LORD careth for the righteous.

The LORD careth for the stranger ; He defendeth the fatherless and widow : as for the way of the ungodly, He turneth it upside down.

The LORD thy GOD, O Sion, shall be King for evermore : and throughout all generations.

(R.)

Rest eternal, &c., as before.

The foregoing Psalm is not said on All Souls' Day, or on the day of the death or burial of a departed person.

The Psalm ended, the Officiant shall say,

From the gate of hell.

℞. Deliver their souls, O LORD.

℣. May they rest in peace.

℞. Amen.

℣. O LORD, hear my prayer.

℞. And let my cry come unto Thee.

℣. The LORD be with you.

℞. And with thy spirit.

(S.)

The Psalm ended, the Officiant shall say, without change of place or Vestment,

Rest eternal grant to them, O LORD.

℞. And let light perpetual shine upon them.

℣. From the gate of hell.

℞. Deliver their souls, O LORD.

℣. I believe verily to see the goodness of the LORD.

℞. In the land of the living.

℣. The LORD be with you.

℞. And with thy spirit.

The Officiant standing shall say,

Let us pray.

(R.)

Then follow the Collects, for which, and the rules relating to same, see p. 44.

On or before the Day of Burial may be used either O GOD, Whose nature and property (p. 20.), or Absolve, O LORD (p. 42.)

After the Collects the Office is concluded as follows :

℣. Rest eternal grant to them, O LORD.

℞. And let light perpetual shine upon them.

℣. May they rest in peace.

℞. Amen.

(S.)

Then follow the Collects, for which see p. 44. When the body of a departed person is present, four Collects are said : i. O GOD, Whose nature and property (p. 20.) ii. For Bishops ; iii. For Brethren ; iv. For All the Faithful Departed (see page 44.) On Trentals and Anniversaries the number is also four, viz., i. O GOD, Whose property, (p. 44.), or O GOD, the LORD of forgiveness (p. 45.), the other three as when the body is present. On All Souls' Day but one Collect. On all other occasions three Collects are said : i. For Bishops ; ii. For Brethren ; iii. For All the Faithful Departed ; the first and second may be varied, vide note on page 44.

After the Collects the Office is concluded as follows :

℣. May they rest in peace.

℞. Amen.

NOTE.—*If Mattins are to follow immediately, let the ℣℣. after the Collects be omitted, and let Mattins commence at once.*

At Mattins.

The following Invitatory is said, according to Roman Use, upon All Souls' Day, and upon the Day of the Burial of a departed person. At other times (at all times according to Sarum Use,) the Office shall commence at once with the Antiphon Make plain.

THE INVITATORY. The KING, unto Whom all live : O come, let us worship.

Then shall be said again : The KING, unto Whom all live, &c.

PSALM 95. *Venite, exultemus Domino.*

○ COME, let us sing unto the LORD : let us heartily rejoice in the strength of our salvation : let us come before His Presence with thanksgiving : and shew ourselves glad in Him with psalms.

The KING, unto Whom all live, &c.

For the LORD is a great GOD : and a great King above all gods : in His Hand are all the corners of the earth : and the strength of the hills is His also.

O come, let us worship.

The sea is His, and He made it: and His Hands prepared the dry land: O come, let us worship, and fall down: and kneel before the LORD our Maker: for He is the LORD our GOD: and we are the people of His pasture, and the sheep of His Hand.

The KING, unto Whom all live, &c.

To-day if ye will hear His Voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted Me, proved Me: and saw My works.

O come, let us worship.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known My ways: unto whom I swear in My wrath: that they should not enter into My rest.

The KING, unto Whom all live, &c.

Rest eternal, grant to them, O LORD: and let light perpetual shine upon them.

O come, let us worship.

The KING, unto Whom all live: O come, let us worship.

AT I. NOCTURN.

Antiphon.—Make plain.

PSALM 5. *Verba mea auribus.*

PONDER my words, O LORD: consider my meditation.

O hearken Thou unto the voice of my calling, my KING, and my GOD: for unto Thee will I make my prayer.

My voice shalt Thou hear betimes, O LORD: early in the morning will I direct my prayer unto Thee, and will look up.

For Thou art the GOD that hast no pleasure in wickedness: neither shall any evil dwell with Thee.

Such as be foolish shall not stand in Thy Sight: for Thou hatest all them that work vanity.

Thou shalt destroy them that speak leasing: the LORD will abhor both the blood-thirsty and deceitful man.

But as for me, I will come into Thine House, even upon the multitude of Thy Mercy: and in Thy fear will I worship toward Thy holy Temple.

Lead me O LORD, in Thy Righteousness, because of mine enemies: make Thy way plain before my face.

For there is no faithfulness in his mouth: their inward parts are very wickedness.

Their throat is an open sepulchre: they flatter with their tongue.

Destroy Thou them, O GOD; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against Thee.

And let all them that put their trust in Thee rejoice: they shall ever be giving of thanks, because Thou defendest them; they that love Thy Name shall be joyful in Thee;

For Thou, LORD, wilt give Thy blessing unto the righteous: and with Thy favourable kindness wilt Thou defend him as with a shield.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal *is not said.*

Antiphon.—Make plain, O LORD my GOD: Thy way before my face.

Antiphon.—Turn Thee.

PSALM 6. *Domine, ne in furore.*

○ LORD, rebuke me not in Thine indignation : neither chasten me in Thy displeasure.

Have mercy upon me, O LORD, for I am weak : O LORD, heal me, for my bones are vexed.

My soul also is sore troubled : but, LORD, how long wilt Thou punish me?

Turn Thee, O LORD, and deliver my soul : O save me for Thy Mercy's sake.

For in death no man remembereth Thee : and who will give Thee thanks in the pit ?

I am weary of my groaning ; every night wash I my bed : and water my couch with my tears.

My beauty is gone for very trouble : and worn away because of all mine enemies.

Away from me, all ye that work vanity : for the LORD hath heard the voice of my weeping.

The LORD hath heard my petition : the LORD will receive my prayer.

All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

(R.)

(S.)

Rest eternal, &c., *as before.*

Rest eternal *is not said.*

Antiphon.—Turn Thee, O LORD, and deliver my soul : for in death no man remembereth Thee.

Antiphon.—Lest he devour.

PSALM 7. *Domine, Deus meus.*

○ LORD my GOD, in Thee have I put my trust : save me from all them that persecute me, and deliver me ;

Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

O LORD my GOD, if I have done any such thing : or if there be any wickedness in my hands :

If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

Then let mine enemy persecute my soul and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

Stand up, O LORD, in Thy wrath, and lift up Thyself, because of the indignation of mine enemies : arise up for me in the judgment that Thou hast commanded.

And so shall the congregation of the people come about Thee : for their sakes therefore lift up Thyself again.

The LORD shall judge the people ; give sentence with me, O LORD : according to my righteousness, and according to the innocency that is in me.

O let the wickedness of the ungodly come to an end : but guide Thou the just.

For the righteous GOD : trieth the very hearts and reins.

My help cometh of GOD : Who preserveth them that are true of heart.

GOD is a righteous Judge, strong, and patient : and GOD is provoked every day.

If a man will not turn, He will whet His sword : He hath bent His bow, and made it ready.

He hath prepared for him the instruments of death : He ordaineth His arrows against the persecutors.

Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

I will give thanks unto the LORD, according to His righteousness : and I will praise the Name of the LORD most High.

(R.)

(S.)

Rest eternal, &c., *as before.*

Rest eternal *is not said.*

Antiphon.—Lest he devour my soul like a lion, and tear it in pieces while there is none to help.

V. From the gate of hell.

R. Deliver their souls, O LORD.

OUR FATHER. (*The whole in secret.*)

The Lessons are to be read without Absolution, or Benediction, neither shall they be given out.

LESSON I. Job vii. 16 to the end.

LET me alone, O LORD, for my days are vanity. What is a man, that Thou shouldest magnify him? and that Thou shouldest set Thine Heart upon him? And that Thou shouldest visit him every morning, and try him every moment? How long wilt Thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned; what shall I do unto Thee, O Thou Preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? And why dost Thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and Thou shalt seek me in the morning, but I shall not be.

The Lessons are ended without But Thou, or any other conclusion.

R. I know that my REDEEMER liveth: and that I shall rise at the latter day from the earth. *And in my flesh shall I see GOD my SAVIOUR. V. Whom I shall see for myself, and mine eyes shall behold and not another. And in my flesh shall I see GOD my SAVIOUR.

LESSON II. Job x. 1—7.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto GOD, Do not condemn me; show me wherefore Thou contendest with me. It is good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thine Hands, and shine upon the counsel of the wicked? Hast Thou eyes of flesh? or seest Thou as man seeth? Are Thy days as the days of man? are Thy years as man's days, that Thou inquirest after mine iniquity, and searchest after my sin? Thou knowest that I am not wicked; and there is none that can deliver out of Thine Hand.

R. Thou Who didst raise Lazarus already corrupting from the grave : * Do Thou, O LORD, grant them rest, and a place of pardon. V. Thou Who shalt come to judge the quick and the dead, and the world by fire. Do Thou, &c.

LESSON III. Job x. 8—12.

THINE Hands have made me and fashioned me together round about ; yet Thou dost destroy me. Remember, I beseech Thee, that Thou hast made me as the clay ; and wilt Thou bring me into dust again ? Hast Thou not poured me out as milk, and curdled me like cheese ? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

R. O LORD, when Thou comest to judge the earth, whither shall I hide me from the presence of Thy wrath ? * For I have grievously sinned in my life. V. I begin to fear my misdeeds and blush before Thee : when Thou comest to judgment condemn me not. For I have, &c.

(R.)

(S.)

Then is added,

V. Rest eternal, grant to them,
O LORD : and let light perpetual
shine upon them. For I have, &c.

Then, if the body of a departed person be present, or it be the Anniversary of a Bishop, the whole of the R. O LORD, when Thou comest, is repeated.

If but one Nocturn be said, here shall follow Lauds, see page 72.

AT II. NOCTURN.

Antiphon.—In a green pasture.

PSALM 23. *Dominus regit me.*

THE LORD is my Shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the House of the LORD for ever.

(R.)

(S.)

Rest eternal, &c., *as before.*

Rest eternal *is not said.*

Antiphon.—In a green pasture : He shall feed me.

Antiphon.—The sins and offences.

PSALM 25. *Ad Te, Domine, levavi.*

UNTO Thee, O LORD, will I lift up my soul ; my GOD, I have put my trust in Thee : O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in Thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

Shew me Thy ways, O LORD : and teach me Thy paths.

Lead me forth in Thy truth and learn me : for Thou art the GOD of my salvation ; in Thee hath been my hope all the day long.

Call to remembrance, O LORD, Thy tender mercies : and Thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth : but according to Thy mercy think Thou upon me, O LORD, for Thy goodness.

Gracious and righteous is the LORD : therefore will He teach sinners in the way.

Them that are meek shall He guide in judgment : and such as are gentle, them shall He learn His way.

All the paths of the LORD are mercy and truth : unto such as keep His covenant, and His testimonies.

For Thy Name's sake, O LORD : be merciful unto my sin, for it is great.

What man is he that feareth the LORD : him shall He teach in the way that He shall choose.

His soul shall dwell at ease : and his seed shall inherit the land.

The secret of the LORD is among them that fear Him : and He will shew them His covenant.

Mine eyes are ever looking unto the LORD : for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me : for I am desolate and in misery.

The sorrows of my heart are enlarged : O bring Thou me out of my troubles.

Look upon my adversity and misery : and forgive me all my sin.

Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

O keep my soul, and deliver me : let me not be confounded, for I have put my trust in Thee.

Let perfectness and righteous dealing wait upon me : for my hope hath been in Thee.

Deliver Israel, O GOD : out of all his troubles.

(R.)

(S.)

Rest eternal, &c., as before.

Rest eternal is not said.

Antiphon.—The sins and offences of my youth : remember not, O LORD.

Antiphon.—I believe to see.

PSALM 27. *Dominus illuminatio.*

THE LORD is my light, and my salvation : whom then shall I fear? the LORD is the strength of my life ; of whom then shall I be afraid?

When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in Him.

One thing have I desired of the LORD, which I will require : even that I may dwell in the House of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit His Temple.

For in the time of trouble He shall hide me in His Tabernacle : yea, in the secret place of His Dwelling shall He hide me, and set me up upon a rock of stone.

And now shall He lift up mine head : above mine enemies round about me.

Therefore will I offer in His Dwelling an oblation with great gladness : I will sing, and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto Thee : have mercy upon me, and hear me.

My heart hath talked of Thee, Seek ye My Face : Thy Face, LORD, will I seek.

O hide not Thou Thy Face from me : nor cast Thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O GOD of my salvation.

When my father and my mother forsake me : the LORD taketh me up.

Teach me Thy way, O LORD : and lead me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

I should utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure : be strong, and He shall comfort thine heart ; and put thou thy trust in the LORD.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal *is not said.*

Antiphon.—I believe to see the goodness of the LORD : in the land of the living.

(R.)

℣. The LORD shall set them with the princes.

(S.)

℣. The righteous shall be had in everlasting remembrance.

℞. Even with the princes of His people.

℞. He shall not be afraid of any evil tidings.

Our FATHER. (*the whole in secret.*)

LESSON IV. Job xiii. 22 to the end.

ANSWER Thou me : How many are mine iniquities and sins ? make me to know my transgression and my sin. Wherefore hidest Thou Thy Face, and holdest me for Thine enemy ? Wilt Thou break a leaf driven to and fro ? and wilt Thou pursue the dry stubble ? For Thou writest bitter things against me, and makest me to possess the iniquities of my youth. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths ; Thou settest a print upon the heels of my feet. And he, as a rotten thing, consumeth, as a garment that is moth eaten.

(R.)

℞. Remember me, O GOD, for my life is wind,* And let not the eyes of man behold me. ℣. Out of the deep have I called unto Thee, O LORD ; LORD, hear my voice. And let not, &c.

(S.)

℞. Woe is me, O LORD, for I have grievously sinned in my life ! What shall I do, wretched man that I am ? Whither shall I flee, but unto Thee, my GOD ? Have mercy upon me,* When Thou comest at the last day. ℣. My soul is sore troubled ; but LORD, be Thou my Helper. When Thou, &c.

LESSON V. Job xiv. 1—6.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not. And dost Thou open Thine Eyes upon such an one, and bringest me into judgment with Thee ? Who can bring a clean

thing out of an unclean? not one. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass: turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

(R.)

R̃. Woe is me, &c., as *Sarum* R̃ to previous Lesson. (see p. 66.)

(S.)

R̃. Remember not, LORD, my sins,* When Thou shalt come to judge the world by fire. Ṽ. Make my way plain, O LORD my GOD, before Thy Face. When Thou shalt, &c.

LESSON VI. Job xiv. 13—16.

O THAT thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine Hands. For now Thou numberest my steps: dost Thou not watch over my sin?

(R.)

R̃. Remember not, &c., as *Sarum* R̃. to previous Lesson (see above) adding, after the second When Thou shalt, &c.

Ṽ. Rest eternal, grant to them, O LORD: and let light perpetual shine upon them. When thou shalt, &c.

(S.)

R̃. O LORD, deal not with me according to my deeds: I have done nothing that is good in Thy Sight. *Therefore I beseech Thy Majesty, O GOD, that Thou wouldest do away mine offences. Ṽ. Wash me thoroughly from my wickedness, O GOD, and cleanse me from my sin, for against Thee only have I sinned. Therefore, &c.

Then if the body of a departed person be present, or it be the Anniversary of a Bishop, the whole of the R̃. O LORD, deal not, is repeated.

If but one Nocturn be said, here shall follow Lauds, see page 72.

AT III. NOCTURN.

Antiphon.—Let it be Thy pleasure.

PSALM 40. *Expectans expectavi.*

I WAITED patiently for the LORD: and He inclined unto me, and heard my calling.

He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

And He hath put a new song in my mouth: even a thanksgiving unto our GOD.

Many shall see it, and fear: and shall put their trust in the LORD.

Blessed is the man that hath set his hope in the LORD: and turned not unto the proud, and to such as go about with lies.

O LORD my GOD, great are the wondrous works which Thou hast done, like as be also Thy thoughts which are to us-ward: and yet there is no man that ordereth them unto Thee.

If I should declare them, and speak of them : they should be more than I am able to express.

Sacrifice and meat offering Thou wouldest not : but mine ears hast Thou opened.

Burnt-offerings and sacrifice for sin hast Thou not required : then said I, Lo, I come.

In the volume of the book it is written of me, that I should fulfil Thy Will, O my GOD : I am content to do it ; yea, Thy Law is within my heart.

I have declared Thy righteousness in the great congregation : lo, I will not refrain my lips, O LORD, and that Thou knowest.

I have not hid Thy righteousness within my heart : my talk hath been of Thy Truth, and of Thy Salvation.

I have not kept back Thy loving Mercy and Truth : from the great congregation.

Withdraw not Thou Thy Mercy from me, O LORD : let Thy Loving-kindness and Thy Truth always preserve me.

For innumerable troubles are come about me : my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

O LORD, let it be Thy pleasure to deliver me : make haste, O LORD, to help me.

Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

Let all those that seek Thee be joyful and glad in Thee : and let such as love Thy salvation say always, The LORD be praised.

As for me, I am poor and needy : but the LORD careth for me.

Thou art my Helper and Redeemer : make no long tarrying, O my GOD.

(R.)

(S.)

Rest eternal, &c., *as before.*

Rest eternal *is not said.*

Antiphon.—Let it be Thy pleasure, O LORD, to deliver me : make haste, O LORD, to help me.

Antiphon.—Heal, O LORD.

PSALM 41. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the LORD shall deliver him in the time of trouble.

The LORD preserve him, and keep him alive, that he may be blessed upon earth : and deliver not Thou him into the will of his enemies.

The LORD comfort him, when he lieth sick upon his bed : make Thou all his bed in his sickness.

I said, LORD, be merciful unto me : heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me : When shall he die, and his name perish ?

And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

All mine enemies whisper together against me : even against me do they imagine this evil.

Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

But be Thou merciful unto me, O LORD : raise Thou me up again, and I shall reward them.

By this I know Thou favourest me : that mine enemy doth not triumph against me.

And when I am in my health, Thou upholdest me : and shalt set me before Thy Face for ever.

Blessed be the LORD GOD of Israel : world without end. Amen.

(R.)

(S.)

Rest eternal, &c., *as before.*

Rest eternal *is not said.*

Antiphon.—Heal, O LORD, my soul : for I have sinned against Thee.

Antiphon.—My soul is athirst.

PSALM 42. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after Thee, O GOD.

My soul is athirst for GOD, yea, even for the living GOD : when shall I come to appear before the Presence of GOD ?

My tears have been my meat day and night : while they daily say unto me, Where is now thy GOD ?

Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the House of GOD ;

In the voice of praise and thanksgiving : among such as keep holy-day.

Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

Put thy trust in GOD : for I will yet give Him thanks for the help of His Countenance.

My GOD, my soul is vexed within me : therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.

One deep calleth another, because of the noise of the water-pipes : all Thy waves and storms are gone over me.

The LORD hath granted His loving-kindness in the day-time : and in the night-season did I sing of Him, and made my prayer unto the GOD of my life.

I will say unto the GOD of my strength, Why hast Thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

My bones are smitten asunder, as with a sword : while my enemies that trouble me cast me in the teeth ;

Namely, while they say daily unto me : Where is now thy GOD ?

Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

O put thy trust in GOD : for I will yet thank Him, which is the help of my countenance, and my GOD.

(R.)

(S.)

Rest eternal, &c., *as before.*

Rest eternal *is not said.*

Antiphon.—My soul is athirst for GOD, yea, even for the living GOD : when shall I come to appear before the Presence of GOD.

(R.)

℣. O deliver not to the beasts
the souls which confess Thee.

℞. And forget not the souls of
Thy poor for ever.

(S.)

℣. Rest eternal grant to them,
O LORD.

℞. And let light perpetual
shine upon them.

Our FATHER. (*the whole in secret.*)

LESSON VII. Job xvii. 1—3; 11—15.

MY breath is corrupt, my days are extinct, the graves are ready for me. Are there not mockers with me? and doth not mine eye continue in their provocation? Lay down now, put me in a surety with Thee; who is he that will strike hands with me? My days are past, my purposes are broken off, even the thoughts of my heart. They change the night into day: the light is short because of darkness. If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it?

℞. While I sin daily and repent not, the fear of death disquieteth me: * For in hell there is no redemption: have mercy upon me, O God, and save me. ℣. Save me, O God, for Thy Name's sake, and deliver me in Thy strength. For in hell, &c.

LESSON VIII. Job xix. 20—27.

MY bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; for the Hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my REDEEMER liveth, and that He shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

(R.)

℞. O LORD, deal not with me according to my deeds: I have done nothing that is good in Thy Sight. * Therefore I beseech Thy Majesty, O God, that Thou wouldest do away mine offences. ℣. Wash me thoroughly from my wickedness, O God, and cleanse me from my sin, for against Thee only have I sinned. Therefore, &c.

(S.)

℞. Rest eternal, grant to them, O LORD: * And let light perpetual shine upon them. ℣. Thou Who didst raise Lazarus, already corrupting, from the grave; grant them rest, O LORD. And let light, &c.

LESSON IX. Job x. 18 to the end.

WHEREFORE then hast Thou brought me forth out of the womb?

Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; without any order, and where the light is as darkness.

(R.)

R^y. Deliver me, O LORD, from the paths of hell, Thou Who didst break in pieces the gates of brass : and didst visit hell, and gavest light to them therein, that they might see Thee : * For they were in the pains of darkness. V. Crying aloud and saying : Thou hast come, O our REDEEMER. For they were, &c. V. Rest eternal, grant to them, O LORD : and let light perpetual shine upon them. For they were, &c.

The following R^y. shall be said only upon All Souls' Day, and when the three Nocturns are specially said for a departed person.

R^y. Deliver me, O LORD, from eternal death in that dreadful day : * When the Heavens and the earth shall be moved : * When Thou shalt come to judge the world by fire. V. I shall tremble and be afraid when the sifting is at hand, and the wrath is about to come. When the Heavens, &c. V. That day, a day of wrath, a day of trouble and distress, a great day and exceeding bitter. When Thou shalt come, &c. V. Rest eternal, grant to them, O LORD : and let light perpetual shine upon them. Deliver me, O good LORD, from eternal death in that dreadful day : when the Heavens and the earth shall be moved : when Thou shalt come to judge the world by fire.

(S.)

The following R^y. is always used if three Nocturns be said, or the body of a departed person be present.

R^y. Deliver me, O LORD, from eternal death in that dreadful day : * When the Heavens and the earth shall be moved : * When Thou shalt come to judge the world by fire. V. That day, a day of wrath, of calamity and misery, a great day and exceeding bitter. When the Heavens, &c. V. What shall I, most miserable, say or do, when I can bring no good thing before so great a Judge ? When Thou shalt come, &c. V. Now, O CHRIST, we seek Thee, have mercy, we beseech Thee : Thou Who camest to redeem the lost, condemn not those whom Thou hast redeemed. When Thou shalt come. &c. R^y. Deliver me, O LORD, from eternal death in that dreadful day : when the Heavens and the earth shall be moved : when Thou shalt come to judge the world by fire.

On All Souls' Day only, let the following V. be inserted before the R^y. Deliver me is said the second time.

V. O GOD, Creator of all things, Who didst form me from the dust of the earth, and hast wonderfully redeemed me with Thine Own Blood, and wilt cause my body, corrupted though it be, to be raised again from the earth in the Day of Judgment : hearken unto me, hearken unto me, and bid my soul to be placed in the bosom of Thy Patriarch Abraham. When Thou shalt come, &c. Deliver me, O LORD, &c.

On all other occasions is said,

R^y. Deliver me, O LORD, from the paths of hell, Thou Who didst break in pieces the gates of brass : and didst visit hell, and gavest light to them therein, that they might see Thee : * For they were in the pains of darkness. V. Crying aloud and saying : Thou hast come, O our REDEEMER. For they were, &c.

At Lauds.

(R.)

The Office shall begin at once with the

(S.)

Let the Officiant, without change of place or Vestment, say,

V. May they rest in peace.

R. Amen. *And then, unless the body of a departed person be present,*

V. Let it be Thy pleasure, O

LORD : to deliver me.

R. O LORD, make haste to help me.

Then follows the

Antiphon.—The bones which Thou hast broken.

PSALM 51. *Miserere mei, Deus.*

HAVE mercy upon me, O GOD, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy Sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

Turn Thy Face from my sins : and put out all my misdeeds.

Make me a clean heart, O GOD : and renew a right spirit within me.

Cast me not away from Thy Presence : and take not Thy HOLY SPIRIT from me.

O give me the comfort of Thy help again : and stablish me with Thy free SPIRIT.

Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O GOD, Thou that art the GOD of my health : and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O LORD : and my mouth shall shew Thy praise.

For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

The sacrifice of GOD is a troubled spirit : a broken and contrite heart, O GOD, shalt Thou not despise.

O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the Sacrifice of Righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine Altar.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal *is not said.*

Antiphon.—The bones which Thou hast broken : shall rejoice in the LORD.

Antiphon —O LORD, That hearest.

PSALM 65. *Te decet hymnus.*

THOU, O GOD, art praised in Sion : and unto Thee shall the vow be performed in Jerusalem.

Thou that hearest the prayer : unto Thee shall all flesh come.

My misdeeds prevail against me : O be Thou merciful unto our sins.

Blessed is the man, whom Thou choosest, and receivest unto Thee : he shall dwell in Thy Court, and shall be satisfied with the pleasures of Thy House, even of Thy Holy Temple.

Thou shalt shew us wonderful things in Thy righteousness, O GOD of our salvation : Thou that art the hope of the earth, and of them that remain in the broad sea.

Who in His strength setteth fast the mountains : and is girded about with power.

Who stilleth the raging of the sea : and the noise of His waves, and the madness of the people.

They also that dwell in the uttermost parts of the earth shall be afraid at Thy tokens : Thou that makest the outgoings of the morning and evening to praise Thee.

Thou visitest the earth, and blessest it : Thou makest it very plenteous.

The river of GOD is full of water : Thou preparest their corn, for so Thou providest for the earth.

Thou waterest her furrows, Thou sendest rain into the little valleys thereof : Thou makest it soft with the drops of rain, and blessest the increase of it.

Thou crownest the year with Thy goodness : and Thy clouds drop fatness.

They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

(R.) (S.)

Rest eternal, &c., as before.

Rest eternal is not said.

Antiphon.—O LORD, That hearest the prayer : unto Thee shall all flesh come.

Antiphon.—Thy Right Hand, O LORD.

PSALM 63. *Deus, Deus meus.*

O GOD, Thou art my GOD : early will I seek Thee.

My soul thirsteth for Thee, my flesh also longeth after Thee : in a barren and dry land where no water is.

Thus have I looked for Thee in holiness : that I might behold Thy power and glory.

For Thy loving-kindness is better than the life itself : my lips shall praise Thee.

As long as I live will I magnify Thee on this manner : and lift up my hands in Thy Name.

My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth Thee with joyful lips.

Have I not remembered Thee in my bed : and thought upon Thee when I was waking ?

Because Thou hast been my Helper : therefore under the shadow of Thy Wings will I rejoice.

My soul hangeth upon Thee : Thy Right Hand hath upholden me.

These also that seek the hurt of my soul : they shall go under the earth.

Let them fall upon the edge of the sword : that they may be a portion for foxes.

But the King shall rejoice in God ; all they also that swear by Him shall be commended : for the mouth of them that speak lies shall be stopped.

(*Rest eternal is not said.*)

PSALM 67. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of His Countenance, and be merciful unto us :

That Thy way may be known upon earth : Thy saving health among all nations.

Let the people praise Thee, O God : yea, let all the people praise Thee.

O let the nations rejoice and be glad : for Thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise Thee, O GOD : let all the people praise Thee.

Then shall the earth bring forth her increase : and GOD, even our own God, shall give us His Blessing.

GOD shall bless us : and all the ends of the world shall fear Him.

(R.)

(S.)

Rest eternal, &c., *as before.*

Rest eternal is not said.

Antiphon.—Thy Right Hand, O LORD : hath upholden me.

Antiphon.—From the gate of hell.

THE SONG OF HEZEKIAH. *Ego dixi*, Isaiah xxxviii.

I SAID, in the cutting off of my days : I shall go to the gates of the grave.

I am deprived of the residue of my years : I said, I shall not see the LORD, even the LORD, in the land of the living.

I shall behold man no more : with the inhabitants of the world.

Mine age is departed, and is removed from me : as a shepherd's tent.

I have cut off like a weaver my life ; He will cut me off with pining sickness : from day even to night wilt Thou make an end of me.

I reckoned till morning : that, as a lion, so will He break all my bones.

From day even to night wilt Thou make an end of me : like a crane or a swallow, so did I chatter, I did mourn as a dove.

Mine eyes fail : with looking upward.

O LORD, I am oppressed ; undertake for me : what shall I say ? He hath both spoken unto me, and Himself hath done it.

I shall go softly all my years : in the bitterness of my soul.

O LORD, by these things men live, and in all these things is the life of my spirit ; so wilt Thou recover me, and make me to live : behold, for peace I had great bitterness.

But Thou hast in love to my soul delivered it from the pit of corruption : for Thou hast cast all my sins behind Thy Back.

For the grave cannot praise Thee, death cannot celebrate Thee : they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day : the father to the children shall make known Thy truth.

The LORD was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the House of the LORD.

(R.)

(S.)

Rest eternal, &c., *as before.*

Rest eternal *is not said.*

Antiphon.—From the gate of hell : O LORD, deliver my soul.

Antiphon.—Let everything that hath breath.

PSALM 148. *Laudate Dominum.*

O PRAISE the LORD of Heaven : praise Him in the height.

Praise Him, all ye Angels of His : praise Him, all His Host.

Praise Him, sun and moon : praise Him, all ye stars and light.

Praise Him, all ye Heavens : and ye waters that are above the Heavens.

Let them praise the Name of the LORD : for He spake the Word, and they were made ; He commanded, and they were created.

He hath made them fast for ever and ever : He hath given them a law which shall not be broken.

Praise the LORD upon earth : ye dragons and all deeps :

Fire and hail, snow and vapours : wind and storm, fulfilling His Word :

Mountains and all hills : fruitful trees and all cedars ;

Beasts and all cattle : worms and feathered fowls ;

Kings of the earth and all people : princes and all judges of the world ;

Young men and maidens, old men and children, praise the Name of the LORD : for His Name only is excellent, and His praise above Heaven and earth.

He shall exalt the horn of His people ; all His Saints shall praise Him : even the children of Israel, even the people that serveth Him.

(Rest eternal *is not said.*)

PSALM 149. *Cantate Domino.*

O SING unto the LORD a new song : let the congregation of Saints praise Him.

Let Israel rejoice in Him that made him : and let the children of Sion be joyful in their KING.

Let them praise His Name in the dance : let them sing praises unto Him with tabret and harp.

For the LORD hath pleasure in His people : and helpeth the meek-hearted.

Let the Saints be joyful with glory : let them rejoice in their beds.

Let the praises of GOD be in their mouth : and a two-edged sword in their hands ;

To be avenged of the heathen : and to rebuke the people ;

To bind their kings in chains : and their nobles with links of iron.

That they may be avenged of them, as it is written : Such honour have all His Saints.

(Rest eternal *is not said.*)

PSALM 150. *Laudate Dominum.*

O PRAISE GOD in His holiness : praise Him in the firmament of His power.

Praise Him in His noble acts : praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

Praise Him in the cymbals and dances : praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.

Let everything that hath breath : praise the LORD.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal is not said, and the last Verse of this Psalm is not sung as part of the Psalm, but is at once chanted as the Antiphon.

Antiphon.—Let everything that hath breath : praise the LORD.

(R.)

Ÿ. I heard a Voice from Heaven, saying unto me,

Ź. Blessed are the dead which die in the LORD.

(S.)

Ÿ. Rest eternal grant to them, O LORD.

Ź. And let light perpetual shine upon them.

Antiphon.—I am.

Benedictus, S. Luke i. 68.

BLESSED be the LORD GOD of Israel : for He hath visited and redeemed His people ;

And hath raised up a mighty salvation for us : in the house of His servant David ;

As He spake by the mouth of His holy Prophets : which have been since the world began.

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember His holy covenant ;

To perform the oath which He sware to our forefather Abraham : that He would give us ;

That we being delivered out of the hand of our enemies : might serve Him without fear ;

In holiness and righteousness before Him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the Face of the LORD to prepare His ways :

To give knowledge of salvation unto His people : for the remission of their sins,

Through the tender mercy of our GOD : whereby the Day-spring from on high hath visited us :

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

(R.)

Rest eternal, &c., *as before.*

(S.)

Rest eternal is not said.

Antiphon.—I am the Resurrection and the Life : he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me, shall never die.

(R.)

The following prayers shall then be said, all kneeling.

Our FATHER. (*secretly.*)

V. And lead us not into temptation.

R. But deliver us from evil.

Then shall be said in monotone.

PSALM 130. *De profundis.*

OUT of the deep have I called unto Thee, O LORD : LORD, hear my voice.

O let Thine Ears consider well : the voice of my complaint.

If Thou, LORD, wilt be extreme to mark what is done amiss : O LORD, who may abide it ?

For there is mercy with Thee : therefore shalt Thou be feared.

I look for the LORD ; my soul doth wait for Him : in His Word is my trust.

My soul fleeth unto the LORD : before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy : and with Him is plenteous redemption.

And He shall redeem Israel : from all his sins.

Rest eternal : grant to them, O LORD.

And let light perpetual : shine upon them.

(This Psalm is not said on All Souls' Day, or on the day of the death or burial of a departed person).

Then shall be said the Prayers and Collects, as at Vespers, page 59.

(S.)

Then all kneel and the Choir chant,

LORD, have mercy. CHRIST, have mercy. LORD, have mercy.

Our FATHER. (*the whole in secret.*)

Then shall be said in monotone,

PSALM 145. *Exaltabo Te, Deus.*

I WILL magnify Thee, O GOD, my King : and I will praise Thy Name for ever and ever.

Every day will I give thanks unto Thee : and praise Thy Name for ever and ever.

Great is the LORD, and marvellous, worthy to be praised : there is no end of His greatness.

One generation shall praise Thy works unto another : and declare Thy power.

As for me, I will be talking of Thy worship : Thy glory, Thy praise, and wondrous works :

So that men shall speak of the might of Thy marvellous acts : and I will also tell of Thy greatness.

The memorial of Thine abundant kindness shall be shewed : and men shall sing of Thy righteousness.

The LORD is gracious, and merciful : long-suffering, and of great goodness.

The LORD is loving unto every man : and His mercy is over all His works.

All Thy works praise Thee O LORD : and Thy Saints give thanks unto Thee.

They shew the glory of Thy Kingdom : and talk of Thy power :

That Thy power, Thy glory, and mightiness of Thy Kingdom : might be known unto men.

Thy Kingdom is an everlasting Kingdom : and Thy Dominion endureth throughout all ages.

(S.)

The LORD upholdeth all such as fall : and lifteth up all those that are down.

The eyes of all wait upon Thee. O LORD : and Thou givest them their meat in due season.

Thou openest Thine Hand : and fillest all things living with plentifulness.

The LORD is righteous in all his ways : and holy in all His works.

The LORD is nigh unto all them that call upon Him : yea, all such as call upon Him faithfully.

He will fulfil the desire of them that fear Him : He also will hear their cry, and will help them.

The LORD preserveth all them that love Him : but scattereth abroad all the ungodly.

My mouth shall speak the praise of the LORD : and let all flesh give thanks unto His holy Name for ever and ever.

Then shall be said the prayers, as at Vespers, page 59.

The Collects vary, but the number is the same, except that five Collects are said on Trentals and Anniversaries.

When the body is present the Collects are i. O GOD, Whose nature and property (p. 20.) ii. For Bishops, O GOD, Whose mercies (p. 45.), altering the word Priest to Bishop, and saying the Collect in the plural number. iii. For Brethren and Sisters, O LORD, incline Thine Ear (p. 43.), saying it in the plural number, and altering Thy servant N., to Thy servants and handmaids. iv. For All the Faithful Departed, as follows:

WE beseech Thee, O LORD, let our prayers and supplications avail for the souls of all the faithful departed : so that Thou mayest deliver them from all their sins, and also make them to be partakers of Thy Redemption. Who with GOD the FATHER and the HOLY GHOST, livest and reignest GOD, world without end. *Amen.*

(S.)

On Trentals the Collects are i.

ALMIGHTY, Everlasting God,
Who art never intreated without
hope of mercy, be favourable to the
soul of Thy servant N., that as *he*
departed this life in the confession of
Thy Name, so *he* may be gathered into
the company of Thy Saints. Through.

*And then, as on page 78, ii. For
Bishops ; iii. For Brethren and
Sisters ; iv. For Friends (any Collect
may be used at discretion), and v.
For All the Faithful Departed.*

*On Anniversaries the Collects
are i. O God, Whose property (p. 45.),
and the other four as on Trentals.*

NOTE.—On All Souls' Day, and on the day of the Burial of a departed person, the three Nocturns with Lauds shall be said in full.

At other times only one Nocturn with Lauds may be said, in this order—On Monday and Thursday, the first Nocturn ; on Tuesday and Friday, the second Nocturn ; on Wednesday and Saturday, the third Nocturn.

The Commemoration of All Souls.

NOVEMBER 2nd.

On the morning of All Souls' Day, according to Roman Use, Mattins and Lauds of the Octave of All Saints, should be said, and be followed at once, by Mattins and Lauds of the Dead ; all other Offices should be of the Octave of All Saints, without any commemoration of All Souls.

By Sarum Use, the Feast of All Saints has no Octave (unless it be the Titular Feast), and on November 2nd, the Office at Prime, Terce, Sext, and None is as follows :

The Office shall begin at once with the

Antiphon.—Rest eternal.

Psalm 54. *Deus, in Nomine.*

Psalm 119. *Beati immaculati and Retribue seruo Tuo.*

Neither the Gloria Patri nor Rest eternal is said at the end of the Psalms, but at the conclusion of the last is said, at once, the

Antiphon.—Rest eternal grant to them, O LORD : and let light perpetual shine upon them.

Then all kneel and the prayers are said, as at Vespers (page 59), commencing with LORD, have mercy. Psalm 146 is omitted, and but one Collect, O GOD, the Creator (p. 44), is used.

After the Collect is said,

℣. May they rest in peace. ℞. Amen.

There are no Second Vespers in either Use.

Form for the Blessing of a Grave,

If the Ground be not Consecrated.

(R.)

Let us pray.

O GOD, by Whose Mercy the souls of the faithful are at rest, vouchsafe to bless this Grave and give Thy Holy Angels charge over it; and deliver from the chains of all their sins the souls of those whose bodies are buried here, that with Thy Saints they may always rejoice before Thee. Through CHRIST our LORD. R̃. Amen.

(S)

Let us pray *is not said*.

WE pray Thee, Holy LORD, Almighty FATHER, Everlasting God, to bless and sanctify this Grave and the body we place therein, that *he* who lieth in it may obtain the salvation of *his* soul and be protected from the fierce assaults of the enemy. Through CHRIST our LORD. R̃. Amen.

Or this,

V. Our help is in the Name of the LORD.

R̃. Who hath made Heaven and earth.

BLESS, O LORD, this Grave as Thou didst bless the graves of Abraham, Isaac and Jacob.

V. Shew us Thy mercy, O LORD.

R̃. And grant us Thy salvation.

O GOD, Who hast formed the earth, didst frame the Heavens and didst appoint the stars in their courses, Who dost restore by the laver of regeneration mankind taken captive in the snares of death, Who didst place in the Book of Life, amongst the blessed and elect, Abraham, Isaac and Jacob, buried in the Cave of Machpelah, vouchsafe, we beseech Thee, so to bless this Thy servant (*or* handmaiden), grant *him* rest and a place in Abraham's bosom, Thou Who didst appoint our LORD JESUS CHRIST, when He had broken the snares of hell, to rise again and to quicken the bodies of those who believe on Him, Who will come to judge the quick and the dead and the world by fire.

LOOK down, O LORD, we beseech Thee, upon this Grave, and let Thy HOLY SPIRIT descend upon it, that *he* whom we are about to place therein, by Thy permission, may have a quiet resting place, and in the Day of Judgment, attain with all Saints, to a true resurrection. Grant this, O LORD, Who in the Undivided TRINITY, livest and reignest world without end. R̃. Amen.







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